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## ARTICLE I.

THOLUCK ON JOHN.

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### CHAPTER I.—THE LOGOS.

#### *Doctrine of the Logos.*

#### I. DOCTRINE OF THE LOGOS IN ITS HISTORICAL ASPECT.

Whilst the other Evangelists commence with the history of the God-man when he appears in the nature of man, John passes beyond his earthly manifestation, and shows that before his incarnation he had revealed deity to men internally, that from eternity indeed, he had constituted the principle of the revelation of God with himself. What value he attached to faith in the *eternal* existence of that Redeemer who appeared in time, is apparent from the fact also that he commences his first epistle with the words, "that which was from the beginning."

In John only is Christ designated as the *incarnate Logos*. We feel that he employs the expression here, as a term not unknown to his readers, for he uses it not only here, but in 1 John 1: 1, and Rev. 19: 13. In the more recent time, consequently, (with the exception of L. Lange in Stud. u. Krit. 1830, H. 3) the merely *grammatical* exposition of the word, according to which the interpretation was either with Valla, Beza, Ernesti, Tittmann, ο λόγος = *επαγγελία* and this = *ὁ επαγγελθεὶς* (the promised one) or as abstr. for coner. for *ὁ λέγων*, the Revealer of God, or as some shallow expositors

expressed it, "the Teacher," has been abandoned. Elsewhere in the New Testament, and out of it, we find doctrines which we may believe John had in his eye in this place, in fact, we find the word *λόγος* used in a similar sense. The doctrines which exhibit this affinity must be considered, *partly* that we may understand the meaning of the Evangelist better, *partly* that we may judge how far he has had regard to them, or even been dependent upon them.

That the distinction between God as concealed and as revealed, has a certain necessary basis in the nature of thought, might be already deduced from the fact that the East, under various modifications, acknowledges it, and that it has penetrated even into the blank Monotheism of the Mohammedans (see Tholuck's *Abh. uber die spek. Trinitatslehre*, &c. Treatise on the speculative doctrine of the Trinity in the East. 1826). We commence with the analogies to the doctrine of the Logos, which present themselves in the *Old Testament*, and afterwards in the *Apocryphal Books*. Although the Old Testament faith in God, as contrasted with the heathen polytheism, is a strict Monotheism, yet it cannot, like the religion of Mohammed, be termed an *abstract* Monotheism. Only by supposing a complete want of thorough acquaintance with the Old Testament, can we account for it, that those who are of the Hegelian philosophy in religion, have maintained, for a long time, that the God of the Old Testament is one not immanent to the world, but merely transcendent; the one passage alone, Ps. 104: 29, 30, expresses the opposite view most strongly. But undoubtedly the Old Testament points to a *distinction* between God in his immanence and in his transcendence. Just that far is there a certain truth in the theory. Does he appear and work in the world, especially for his people, then is the "Angel of Jehovah" <sup>מלאך יהוה</sup> his representative, of whom it is said, Exod. 23: 21, "My name is in him." The opinion embraced by the older theologians cannot indeed be sustained, that this "Angel of Jehovah" is always to be regarded as a peculiar person, distinctly separate from other angels (see the ample discussion of that view by J. H. Michaelis *De Angelo Dei*. Halae 1702. *De Angelo* interprete 1707. Hengstenberg's *Christologie*, p. 219 seq.\* [translated by Reuel Keith, D. D. Vol. I. 164.]

\* Hengstenberg's *Christologie* II. 1 Abth. p. 23 (Keith's *Tr.* II. 23) should also be compared where he discusses the "Angel of Jehovah" in Zechariah. Since in that place (as Dr. Hengstenberg argues, and as we also think, is most probable) this angel of God differs from the Angelus

Steudel has offered, indeed, in his Whitsuntide Programme of 1830: *de Deo occulto et manifesto in libris V. T.*, some striking remarks against that view, although his own explanation is unsatisfactory. At present, most concur in the view that in the use of the word אֱלֹהִים by the Old Testament writers, there exists a certain indeterminateness, that sometimes (as the word does not properly designate a personal being, signifies *legatio*, not *legatus*) they entitle a concrete appearance of God אֱלֹהִים at others give the name to a personal created being\* (Hitzig on Isaiah, p. 622. v. Coelln's Bibl. Theol. I. p. 190 seq. Baumgarten=Crusius Bibl. Theol. p. 307). But in the former case even, God, in as far as he reveals himself to men, is distinguished from God *in himself*; he speaks of him, refers to him, is his representative. The expression, Is. 63: 9, "the angel of his face," is peculiar, a name given here to an angel who is the mediator of what God does for Israel. We could hardly explain the term as Steudel does, by Matt. 18: 10; rather: "the angel in whom I am by my active providential presence." We must consider also the exceedingly remarkable passage, Exod. 33: 12—23. Here, first of all, Moses implores the Lord to make known to him, him who is to be sent with him. The answer, v. 14, is, "my face shall go with thee," and he adds: "I will bring thee to rest." Thereupon Moses repeats his request: "yea, thy face, yea, thou must go with us," and God replies: "the very thing thou askest I will do." Moses, now emboldened, desires to see the *glory* of God. The answer is, "My beauty (פָּאָר) thou shalt see. I will pass by thee; when I am by, thou shalt look after me (אַחֲרָי), but my face (פָּנַי) thou canst not see." First of all, it is necessary to observe, at this point, that the פָּנַי is used here in different senses. For where it stands in apposition to אֱלֹהִים, it designates the *profundity* of the Godhead, as the face is the nobler part of man. Where, on the contrary, the face of God is said to go with them, it is a circumlocution for *person*, as in many other places. There is,

interpretes, the delineation of Zechariah, which in so many points of view is important for Christology, coincides mostly with the older theological view of the "Angel of Jehovah." (See also Geschichte des Alten Bundes von J. H. Kurtz. 2 te. verb. Aufl. (Berlin 1853) I. § 50, and Genesis v. F. Delitzsch. 2 te. Ansq. Leipz. 1853. I. 330—337. Transl.)

\* Only in this way can the contradiction be harmonized, that in Exod. 23: 20 seq. the sending of the angel, in whom is the name of God, is represented as an evidence of the grace of God, while on the contrary, c. 33: 2—5, the sending with them of an angel *only*, is regarded as a sign of the withdrawal of his favor.

besides, a distinction made here between an inner and an outer side of God, his essence and his appearance, the former remains closed to man, the latter is opened. It is called the *glory*, the *beauty* of God. This *glory* of God, at other times appeared also to the people (בְּגִדֵי) Exod. 16: 10; 24: 16; 40: 34; 1 Kings 8: 11.\* The word of God is also mentioned as mediating the *creation of the world*, Ps. 33: 6 (see 2 Pet. 3: 5); and in Ps. 147: 15; Is. 55: 11, as mediating the *government of the world*, the *manifestation* of the divine *energy*. (See the Fest. Programme of Olshausen on Hebr. 4: 12, in his Opuscul.) The Spirit of God, from the very beginning of the world, appears as the fructifying, motive principle, and is, furthermore, the principle by which all animated creatures have *life* (Ps. 104: 29, 30; Job. 34: 14.) and by which men have *wisdom* and *sanctifying power* (Ps. 51: 13; 143: 10). *Wisdom* also, that is the attribute of God which *assigns to things their objects*, appears in the Old Testament with a certain independence, even in Job 28: 12 seq., more distinctly Prov. 8: 22 seq. She is called the daughter of God, who arose as the firstling of his work (וְיָהוָה יָרָא), before the foundation of the earth she was anointed queen of the world; at the creation of the world she was by God's side as the artificer, by whom he arranged the whole. "The relation between God and wisdom, and between wisdom and the world, is contemplated as that of a tender parental love."† (Ewald Poet. BB. d. A. T. IV. p. 76.)

Yet more clearly does this distinction in God appear in that working out of Old Testament views which we find in the *Apocrypha*. According to *Ecclesiasticus* 1: 1—10, wisdom is from eternity with God, before all that is finite she proceeded from God, and was poured out upon all his works: according to 24: 14 (Eng. Tr. 24: 9) created from the beginning before the world, and enduring to the end, she has entered into the children of Israel, and has founded her glory in Jerusalem, and poured herself forth in the Book of the

\* Stendel's mode of treating this part of Exod. 33, in the dissertation we have cited, is very unsatisfactory. He understands it that the vision of the glory and beauty of God is here *refused* to Moses. (p. 29); the whole narrative, in his opinion, means that the attributes of God, either singly or collectively, cannot be known by man in their *essence*, that man can only afterwards recognize therein the traces of the divine mercy (see 34: 6, in which there is certainly a reference to 33: 22).

† The older theologians used Prov. 30: 4, to prove that wisdom is also called the *Son* of God. That expression, and indeed the whole passage, has certainly never been satisfactorily explained.



Law (Ecclesiasticus 24: 10 seq.). According to *Baruch* also wisdom has been given to Israel, and has been made known in the Book of the Law for all eternity (c. 3: 37, 38; 4: 1). In the *Wisdom of Solomon*, written in Alexandria, wisdom, from ch. 7: 7 to ch. 11, is depicted as the reflected splendor of the eternal light, the breath of the power of God, the effluence of his glory; in her is an understanding spirit, holy, one only, going through all rational spirits (Ch. 7: 22—26), in all ages entering into holy souls, she prepares them to be prophets of God (7: 27). An approximation to what John teaches of the Logos, is presented in these Apocryphal writings, in this, especially, that they speak of a certain embodiment of wisdom in the people of Israel, in its law, and in its prophets. The question, whether in the expressions used in Ecclesiasticus and the Wisdom of Solomon, wisdom (*sophia*) is simply a *poetical personification*, or is regarded by the authors *dogmatically* as a *distinct hypostasis*, has for a long time been variously answered. The view to which Luecke assents, which is now most commonly entertained, and in our judgment is the true one, is this, that in the book of Proverbs, and in Ecclesiasticus, there is merely a personification, but that this personification in the Wisdom of Solomon, from c. 7: 22, passes over into a dogmatic hypostatizing. See also Dahne, *Alexandrinische Religions Philosophie* II. P. 134 seq. 154 seq.

We must further trace the doctrine after the type of the *Jews of Palestine* and *those of Alexandria*. The Chaldee Paraphrasts, from whom we ascertain the former, never speak of God as operating immediately, but constantly represent him as acting through the *אֵלֹהִים* or *אֱלֹהִים*, the word of God. In them we have Gen. 3: 8; Deut. 4: 12; "The voice of the word of God spake;" Gen. 49: 18, the Jerusalem Targum translates: "I wait not for liberation through Sampson or Gideon, but for salvation through thy word." Jonathan, in particular, in place of the *אֵלֹהִים*, frequently employs the term *Shekinah*, "the habitation of the splendor, the glory," corresponding to the "glory" in which God revealed himself under the Old Testament (cf. the Septuagint, Deut. 12: 8, and see 2 Pet. 1: 17). The *Memra* is also employed in a sense parallel with angel of the Lord, Judg. 6: 11 seq. (J. H. Michaelis *de usu Targumim antejudaico*. Halae 1720. Keil opusc. II. p. 526.) Under the coöperation of the Oriental and Greek philosophy, these tendencies of the doctrine of the hidden and revealed God were carried out further by the

Cabalists. Two leading works of this literature, the Book Jezira and the Book Sohar, are, to appearance, of so late an origin, that the latter, at least, can only be regarded as a supposititious writing of the Rabbi, Moses Leon (see Tholuck's *Commentatio de ortu Cabbalae* 1837) of the thirteenth century, but they follow ancient speculations. In Sohar is found only the distinction between a great and small countenance of God, an open and closed eye; in the Book Jezira the Revealer is called the brightness of the unity of God.

As to Philo, it is this Alexandrian Jew, so conversant with Plato, in whom the inmost affinity of the Greek with the Hebrew wisdom meets us, for the God of Plato, the *ὄν*, the *αὐτὸ τὸ ἀγαθόν*, does not himself appear in this world of *being*, but is mediated through the ideas; Plato has also spoken of a *νοῦς βασιλικός ἐν τῇ τοῦ Διὸς φύσει* (a regal principle of intelligence in the nature of Jove) (*Phileb.* p. 30. d. Steph.) Thus did a more perfect doctrine of the Logos evolve itself to the Alexandrian. The absolute God begat his counterpart in the Logos, (though only a relative, not an absolute one, for the Logos is only *θεός*, not *ὁ θεός*), who is the sum, the *μητρόπολις* of the divine *δυνάμεις* or *ἰδίαι*, the *κόσμος νοητός*; after this was the *κόσμος αἰσθητός* formed, through it he operates in the world. This sum of the divine *δυνάμεις* Philo calls *λόγος*, which term he prefers to that of *σοφία*, partly because in the sense of *reason* it is closely connected with the Platonic *νοῦς*, and in the sense of *word*, with the Old Testament, partly because the word as *thought rendered external*, presents a designation conformable to the *κόσμος νοητός* stamped upon the actual world. This *λόγος* he also denominates *ὁ πρεσβύτερος υἱὸς τοῦ θεοῦ* (the eldest son of God), *ὁ πρωτόγονος* (the first born), and even *ὁ δεύτερος θεός* (the second God) although, as he adds, *ἐν καταχρήσει*. He sometimes uses *σοφία* too in the same sense as *λόγος*. (*Daehne Alexandrinische Religions philos.* I. P. 220.)

If we seek for the term *ὁ λόγος* before John, we find it predominant only in Philo. Out of his writings it occurs but once, *Ecclesiastic.* 24: 26 (28) as a designation of the creative word of God, and *Wisdom* 18: 15, as a designation of the punitive power of God, which, in poetical personification, is represented as an angel. This fact might easily lead to the idea that John's doctrine, if not directly, yet mediately, might be connected with that of Philo. This opinion, first maintained by Ballenstedt (in the Book "Philo and John," Göttingen 1812) has recently been embraced by a major part of the theologians. De Wette and Lücke also concur in it;

the latter says: "It is *impossible* to mistake as to the immediate historical connection of John's doctrine of the Logos, with the Alexandrian in its more perfect form, as it is presented in Philo." In fact, since Gfroerer's work on Early Christianity, the belief has been embraced, that even the Pauline form of the doctrine of the Logos is connected with the Alexandrian Wisdom (Col. 1: 13, 16; 2 Cor. 4: 4; 1 Cor. 8: 6); in regard to the Epistle to the Hebrews (c. 1: 1 seq.) this was believed still earlier, (see, opposed to this, Tholuck's Comm., 2nd Ed. p. 67. Eng. Trans. I. 129). On this point also, De Wette and Lücke are in harmony with Gfroerer (Lücke Komm. 3 Ed. 1 Thl. p. 284 sq. 290). For proof Lücke appeals to Gfroerer, Philo, &c. II. p. 280 seq., and Daehne, in his work before quoted, II. p. 237 seq.

We will first glance at the question, whether it is probable that the *Alexandrian Gnosis* had also found an entrance among the Jews of Palestine. Much of what Gfroerer advances needs a sifting, in order to determine that a good deal of it is unsound, or at least precarious. Proceeding on the supposition that the Essenes were, beyond doubt, an offshoot of the sect of Egyptian Therapeutae, he would, from this fact, derive the date at which the Alexandrian Gnosis was transplanted. But at the very beginning, that derivation of Essenism from Egypt is very precarious; Neander, too, in the most recent edition of his Church History, 1842, 1 Thl. p. 105, expresses an opinion adverse to it. The establishing of that date rests throughout on error. Gfroerer's strongest argument is the passage adduced p. 349, from a Karaite author, according to which, Simeon Ben Schetach, a Rabbi of Palestine, who had been banished to Egypt some eighty years B. C., had brought with him out of Egypt, a Kabbala, that is a Tradition, "of which not the remotest trace remained in the written law." This passage, which is given in full in Trigland Notitia Karacorum, p. 87 seq., does not, however, refer at all to what we call the Caballa, that is the *metaphysical speculations* of the Jews, but to the Talmudic doctrine, whose genuineness the Karaite writer attempts to invalidate, in as far as it was derived from Egypt. The *Rabbinic* writers too, who make us acquainted with Ben Schetach, say no more, than that through him, on his return from Egypt, the "Oral tradition" was invested with new brilliancy. (Liber Cosri. Edit. Buxt. p. 240.) It is true, other learned men, Brucker especially, in his Hist. Philos. II. 706, have advanced the opinion, that the statement of the Jews to which

we have alluded, is inaccurate, and that Simeon more probably introduced into Palestine the Alexandrian Metaphysics. This opinion, however, is a mere hypothesis. *Gfroerer*, *Daehne*, and in unison with them, *Luecke*, appeal further to the traces of Alexandrian views in Josephus, and to the fact that the Jewish writers complain of the influence of the Greek Wisdom in Palestine, and that Gamaliel also was acquainted with it. What they propose to establish by Josephus, is exceedingly precarious; in the passages cited from the Talmud, the point is: what are we to understand by the "Greek Wisdom?" It is certainly too hasty, without anything further, to understand by it, "the allegorical exposition," see in addition what I have remarked on this expression in the Treatise before alluded to, *de Ortu Cabbalae*, p. 8. Although from the beginning, we have been far from regarding as impossible, an influence on Palestine derived from the Alexandrian theosophy, yet we feel ourselves forced to declare, that what has hitherto been urged to sustain it, does not, in our judgment, warrant the confident language that has been employed. *Luecke* himself is disposed to think that with the theosophic views of the Chaldee paraphrasts, and of Simon Magus, there has been an intervening of Gnostic elements, which were brought back on the return from the exile. In this case, the necessity is still less, of supposing an influence derived from Alexandria. As it is granted that Alexandria itself, in the centuries immediately preceding Christ, was influenced from the East, is not the remark at once suggested, that Palestine also may have been touched from the East? Compare here the weighty language of *Neander*, used by him with reference to Simon Magus, in the *Pflanzung der Christlichen Kirche*, 3d Ed. I. p. 80.\* That John had adopted his doctrine of the Logos during his residence in Palestine, is nevertheless not maintained, but rather the belief that the *Palestinian Gnostic* type of this doctrine is to be met with only in Paul and the Epistle to the Hebrews.† John, on the other hand, in Ephesus, a city where, as in Alexandria, various religious elements were mingled, might (not indeed by

\* In this place *Neander* cites from a Palestinian Apocryphal work, a passage overlooked by *Gfroerer* and *Daehne*, which yet, more than any thing before adduced from Palestinian authors, embodies a spirit allied to the Alexandrian theosophy.

† *Strauss* also *Glaubenslehre* I. p. 419 seq., supposes the Christology of Paul to proceed from an acquaintance with the Hellenistic Apocryphy, that of John from a direct use of the doctrines of Philo.

the study of Philo's writings,\* but from the circle of his own intercourse) have become familiar with the *Alexandrian* type of the doctrine of the Logos, and applied it to Christ. To the adoption of this view, in the first place, we are urged by no *necessity* whatever. If we bring together the points of the Old Testament to which it can be linked, if we connect with those which Lücke has enumerated those that he has passed over (he has made no reference to the "Angel of Jehovah," and to Exod. 33, whilst Nitzsch, in his Dissertation "On the Essential Trinity of God," in the *Stud. u. Krit.*, 1841. 2 H. p. 316 seq., attaches great importance to them); little in fact remains to be done, to develop the doctrine of the Logos to the point at which we meet it in the Prologue of John. Nor is the fact to be passed over, that in its connection in the doctrine of Philo, the Logos has a different meaning from that which it has in its connection in the Christian doctrine of the Trinity. In Philo it is not so much the principle of the revelation of God with God himself, as that of revelation to the world.† (Bruno Bauer, in his *Zeitschrift f. spek. Theol.* I. 2. in the Dissertation "über den Alt testament. Hintergrund des Ev. Joh." On the Old Testament background of the Gospel of John.)

Be the question as it may, as to whether the Evangelist is indebted mediately to the influence of Philo for the doctrine of the Logos in this shape, yet is it a point of essential importance, whether he and Paul have associated only in an *incidental* manner, their Gnosis with their faith in Christ. Against this we must declare ourselves in the most decided manner. We fully subscribe to what has been said by Neander in his *Pflanz.* 3d Ed. II. p. 690 (Planting and Training

\* Gfroerer also thinks that the apostle did not derive his views from the works of Philo, but from a widely extended circle. The circulation of the writings of these theosophists, must have been limited indeed, if it be true, as Valckenauer thinks he can show that even Philo had never read the writings of his great predecessor, Aristobulus. See Valckenauer de Aristob. p. 95.

† Frommann: Joh. Lehrbegriff, p. 142, alleges also, as a distinction, that the Logos of Philo *came into being*, whilst on the contrary, the Logos of John "*was* in the beginning." But as John also regards the Father as the Original, as God *παρ' ἑξῆς*, the "*was*" employed by the Evangelist, cannot exclude the idea of generation from God. Though Philo, on the one side, calls the Logos "first born," on the other he designates him as "without beginning." As he makes time to commence with the world, he could not regard the being begotten as a temporal relation.

I. 505): "Certainly it could be nothing merely accidental which induced men so differently constituted and trained as Paul and John, to connect such an idea with the doctrine of the person of Christ, but the result of a higher necessity, which is founded in the nature of Christianity, in the power of the impression which the life of Christ had made on the minds of men, *in the reciprocal relation between the appearance of Christ, and the archetype that presents itself as an inward revelation of God, in the depths of the higher self-consciousness.* And all this has found its point of connexion and its verification in the manner in which Christ, the unerring witness, expressed his consciousness of the indwelling of the divine essence in him."\* In fact the witness of Christ of himself, that he is the Son of God, which is found not only in John, but in Matt. 11: 27; 18: 35. ("My heavenly Father") 22: 44; 23: 37; 11: 10 (cf. Mal. 3: 1) and 28: 18, 20, is quite sufficient to explain the application of the doctrine of the Logos to him. And if no necessity for supposing a connection with Philo can be established, the whole matter is narrowed to this, that the Evangelist, from the circle around him, derived the designation by the name Logos, "in order to lead those who busied themselves with speculation on the Logos, as the centre of all Theophanies, to lead them from their religious idealism to a religious realism, to the recognition of that God who was revealed in Christ"† Neander same work, p. 549 (Eng. Tr. 402).

In the same manner entirely, Nitsch (in his work quoted), p. 321, expresses himself, and protests against the idea that the Christology of Paul, of John, and of the Epistle to the Hebrews, presents merely a conception which was the growth of time (p. 305). Frommann (in his work quoted) p. 146, says: "We do gross violence to the exalted and simple Christian spirit of our Apostle, if we represent him as an immediate disciple of that Alexandrian Scholasticism which, with

\* Compare with this, Neander's Kirchengeschichte, I. 3. p. 989: "Providence had so ordered it, that in the intellectual world, in which Christianity made its first appearance, many ideas, apparently at least, closely related to it, should be current, in which Christianity could find a point of connection for the doctrine of God revealed in Christ."

† As early as Count Lynar, in his Paraphrase of the Gospel of John, Halle 1771, we have the remark: "The Logos, a term under which, as every one knows, both Jews and Gentiles of the present time understand something more than human, under which name I propose to describe Jesus, who is not yet sufficiently understood." Morus takes the same view.

all its show of Monotheism, was close upon the borders of pantheism." Bruno Bauer himself, in his *Kritik der evang. Geschichte des Joh.* p. 5, declares that the doctrine of the Logos is to be ascribed to existing elements only thus far, "that they invested with new importance, and advanced to a more decided form, views already firmly established in the mind of the disciple of the Lord;" the Apocryphal books, he remarks, might already have excited reflection upon the internal distinction of the Godhead, and adumbrated the doctrine of the Logos. Cf. also Olshausen's *Comm.* p. 30, seq.

## II. THE DOGMATIC VALUE OF THE DOCTRINE OF THE LOGOS.

The view widely embraced at the end of the eighteenth century, and defended by *Teller*, *Loeffler*, *Stolz*, *Eichhorn*, *Ammon*, and others, that the Logos in this place is but a personification of the divine reason, as in the Wisdom of Solomon 7: 27; 10: 16, 17, may be regarded at this day as superseded; a confutation of it may be found in an Essay by Süsskind, in *Flatt's Magazin f. Dogmatik u. Moral St. 10*. As at this time a dogmatic hypostatizing is acknowledged in the Wisdom of Solomon itself, there is the less hesitation in conceding it here. It is now the problem of Theology to grasp the relation of this hypostasis to God, or rather in *God*. Exegesis cannot well avoid linking itself here to the results of Theology.

In place of the term *ὑποστάσις*, abstractive *τρόπος υπάρξεως, ιδιότης*, commonly employed in the East, the Western Church used the term *person*. Yet this term cannot be applied to the hypostases of the Godhead, in the sense in which it is used of human individuals. The unsatisfactory character of the expression was felt in fact, very strongly indeed, by Augustine, who says: *Tres—quid tres?* (three—three what?) and elsewhere: "*personae, si ita dicendae sunt*" (persons, if they may so be called). *Person* applied to men, designates the human individual as an impress of the conception of the human species with an incommunicable modification of being in the single one. In *this* sense the term cannot be applied to the Godhead, partly because Godhead is not a conception of a species, but exists once only, and partly because the same essence belongs to all the persons, and the formula of the church runs: *Una essentia in tribus personis*. It is very certain that the Aristotelian Boethius, whose definition became the current one in the Occidental church: "*persona est natu-*



rae rationalis individua substantia," by no means proposed in that way to define the *divine* persons, but designated the divine Trinity as *diversitas relationum* (de trinitate c. 5, p. 159 seq.) And thus the speculative theologians of the west commonly used the expression *subsistentiae, relationes subsistentes* (Thomas, Summa. qu. 40. Art. 2). The persons then of the Godhead are: *real distinctions, and at the same time, relations having a necessary basis in the essence of the Godhead.* God has knowledge of himself in a triple action of self-consciousness; he knows himself as subject, as object, and at the same time as the identical in subject and object:\*. As an analogy, the human spirit may be referred to in its self-distinguishing, as *thinking* and as *thought of itself*, and again, as *act of cogitation*. God as object of himself is the *Word*, for in the word (the same regarded as an internal thing) the spirit becomes objective to itself. The word is consequently the principle through which God is revealed to himself. The word is distinct from him, and at the same time, the distinction is taken away, for God would not have perfectly rendered himself objective, had not (so to speak) his thought of himself been as great and as substantial as he is.† As he now contemplates himself in the word, he beholds the fulness of his own essence, and in this the archetypes of the world, for the works of God which, according to Rom 1: 20, mirror "the eternal power and Godhead" of God, must have been thoughts of God. In the word, therefore, lies the *λόγος νοητός* (the intelligible world) and so far the counterpart of God. The other counterpart of man, by which he is conscious of his individuality, is external to him, God has it in himself, in his word. First, in having reference to this counterpart, he is also love. As the abstract One, he would be without love, for it pertains to the notion of love to find oneself in *another*. In his distinction *from* his counterpart, and in his reference *to* it, he is love. This love, accordingly, has reference also eternally to the world—but not to the world in its limited being, in its *coming into existence*, but as it is rendered ob-

\* See Nitzsch in place already cited, who shows that the reference of the Trinity to a necessary internal Modality, if you choose to call it so, can by no means be denominated *Subellianism*.

† Luther also calls the Logos "a discourse," or a "thought of God of himself;" the dissimilarity in human analogy he traces profoundly to this, that God is *causa sui*, and then adds: "although in fact our world gives a little information, indeed gives causes for meditating on the thing."

jective to him in the word, in his own essence. It is, then, not a counterpart *for itself*, but only *for him*. In virtue of his love, it attains now also existence *for itself*, that is the *κόσμος πρῶτος* becomes realized in the *κόσμος αἰσθητός*; the creation of the world ensues. Hence we have the Bible formula, that the world was created *of* the Father, *by* the Son (John 1:3; 1 Cor. 8:6; Eph. 3:9; Col. 1:16). This explains too, why every revelation of God, whether in the Old Testament (John 12:41), in the consciousness of the human soul, (John 1:5—9) or in Christ, is referred to the Logos. What does the expression "God reveals himself" mean, but this: he imparts the thought, the knowledge of himself? God's thought of himself, God objectively conceived, is the Logos. In Christ, however, the Logos has become man, inasmuch as this man is the archetype of humanity contemplated in the Logos, which archetype, in virtue of that, views God with the same absoluteness of knowledge, is participant also of the love of God, in the same way as the Logos in his preexistent state.\* Luther says strikingly: "The other Sons of God first become such through this Son, who therefore is the only begotten—their creation like their new creation, he says further, is founded in the word, to wit, through the original man.

Among the theological discussions of a very recent date, in regard to the Trinity, the greatest interest is claimed by the missives of Lücke and Nitzsch, the first of whom presents with plainness the considerations opposed to the doctrine of an immanent divine Trinity, the latter, with an equal absence of reserve, meets these scruples (Stud. u. Kritik. 1840. H. 1. 1841. H. 2). The Dissertation by Dean Mehring, in Fichte's Zeitschrift für Spekulat. Theol. 1842, 5 Bd. H. 2, also deserves notice. Among the philosophical dissertations, Bilbroth's Religions philosophie, p. 57 seq., and Erdmann, Natur oder Schöpfung (Nature or Creation) p. 70 seq., may be referred to.

\* As regards the question, whether the Logos only, and not the God-head, became man, the answer is to be found in the formula employed by Bernard: Credimus ipsam divinitatem sive substantiam divinam sive naturam divinam dicam, incarnatam esse, sed in *filio* ("we believe that the Deity itself, call it divine nature, or divine substance, as you please, became incarnate, but *in the Son*."). It is further to be remarked, in regard to Christ, that the sphere of his earthly being does not present the incarnation of the Logos in its complete unfolding; that follows the condition of exaltation.

## PROLOGUE. V. 1—18.

The train of thought in the Prologue is now to be explained: The grand thought which stands before the soul of the Evangelist is, *that the Logos has appeared as a human person*. The Evangelist, however, starts from a remoter point, and commences with the thought, that from eternity the Logos has revealed God to himself (v. 1, 2), that through him the world has been brought into existence, as also the consciousness of God in man. But mankind have not had the proper disposition of mind for this light (v. 5). As John purposes to make a transition to the personal appearing of the Logos, he prefaces it with a mention of the testimony of the Baptist, which was designed to produce faith in him that was to come (v. 6—9). He that was to come was, in fact, already present, but had been rejected (v. 10). He now came to his own peculiar people, and these also rejected him (v. 11). But the richest blessing became the portion of those who acknowledged him that had appeared (v. 12, 13). Thus the delineation of the appearing of the word in flesh, so abundantly rich in blessing, is prepared for, whose two grand benefits, designating them in the strongest manner, are called the *grace* and the *truth* (v. 14—17).

V. 1. Ἐν ἀρχῇ in the view of most expositors, is connected with the ἀρχὴ ("in the beginning") of the Old Covenant, to carry on, as it were, to a higher point, the beginning there mentioned. It may be so; nevertheless, if that ἀρχὴ means the beginning of the creation itself, ἀρχῇ must here have another meaning, for the Logos was not merely *at*, but *before* the creation of the world. It is most probable that John, by ἐν ἀρχῇ here and ἀπ' ἀρχῆς 1 John 1: 1, means ἀπ' αἰῶνος, which is used, Prov. 8: 23 (Septua.) in regard to wisdom, in place of which Ecclesiasticus 24: 14 (9) has ἀπ' ἀρχῆς. "We shew unto you τ. ζῶντος τ. αἰῶνος" says the Evangelist, 1 John 1: 2. Our conception cannot grasp an infinite range of time. When we wish, therefore to speak of eternity, we fix a beginning, which we call origin. John says: "He *was* in the beginning;" but according to the doctrine of the church, the Son is *begotten*. But as the church in this conception denies the prius and posterius, it follows that the existence of the Son is to be regarded as posterior to that of the Father, only in the order of *apprehension*, not of time. The sunbeam is dependent on the sun, and yet is not later than it. In fact, there is a reciprocal condition, since the Father without the Son

cannot be Father, in fact not self-conscious God; the effect is thus, on the other side, cause also.

Πρός with the accus. here in the sense of *with*, Cf. Winer, § 53. h. and the *παρὰ σοί* 17: 5; so too (ἡ ζωῇ) ἡρεῖς ἔν πρὸς τὸν πατέρα, 1 John 1: 2. By the word "*with*" as indicative of space, is designated that idea which we call *distinction*, which is, however, annulled by the *θεός* ἔν which follows, as Luther expresses it: "That sounds as if the word were something different from God, he resumes therefore and *closes the ring*." *Θεός* is not to be regarded as the subject; the *οὗτος* v. 2., which again is connected with *ὁ λόγος*, shows that the latter is the leading idea. *Θεός* without the article, designates God as the divine substance, on the reverse *ὁ θεός* is meant to designate God as subject and (in connection with what precedes) as the Father himself. The consubstantiality of the Logos with the Father, is thus expressed, as Erasmus indeed remarks. Those who maintain in general a close connection of the Evangelist with Philo, suppose that *θεός* without the article signifies, as in Philo, God in a subordinate sense, *ὁ δεύτερος θεός*. The bearing of this verse on the doctrine of the Trinity would not be unessential, for the Son would then no longer be the absolute image of the Father.

V. 2, 3. The discourse again takes up the first words of v. 1, as the thought of the creation of the world connects itself with that of the eternal existence of the world. Only in virtue of his eternal existence could the Logos effect the temporal existence of the world. The temporal beings are the thoughts of God which have become existent, and which were contained in archetype in the Logos; according to Col. 1: 16, all things were created *in* the Logos. The proposition *χωρὶς αὐτοῦ κ. τ. λ.* is not to be regarded as merely rhetorical, repeating in a negative form the thought which before had been expressed positively. That a special emphasis is attached to it, is clear from the fact that we have not the mere *οὐδέν*. But why this express testimony, that *everything* existed through the mediation of the Logos. According to Lücke and Olshausen, to exclude the Philonic view of the *ἰαη* (matter as a principle of being). But the testimony is designed to assure us, not of the *dependence of everything on God*, but of *its existence by means of the Logos*. Must not, then, the purpose of the Evangelist rather have been to represent the Logos as exalted above all orders of spirits, as Paul expressly gives prominence to the very same idea to the Colossians (Col. 1: 16)?

V. 4, 5. Luther: "John now sharpens the pin, and makes a new corner, as he designs to bring in the thread of the *human race*" (an allusion to lace-weaving.—Transl.). As the *existence* of beings has its root in the Logos, so also has their *life*. This life, however, was in men a *self-reflected life*, a consciousness of God effectuated by self-consciousness. That  $\phi\omega\varsigma$  does not strictly designate the self-consciousness, is manifest from v. 5 and 9 (cf. Matt. 6: 23), yet the consciousness of God presupposes a capacity of self-consideration.  $\kappa\alpha\tau\alpha\lambda\alpha\beta\acute{\alpha}\nu\alpha\iota$  cannot idiomatically signify "suppress" (Origen, Chrysostom, Schulthess), it means "comprehend," in the spiritual sense too, in expressing which the middle voice is usual, cf. v. 10,  $\epsilon\gamma\omega$ , and 3: 19. In unison with this, Paul says, Rom. 1: 19, that God was manifest in the heart of the heathen, and was not acknowledged. The abstract  $\sigma\chi\omicron\rho\iota\alpha$  designates the concrete collective idea of humanity not penetrated by the consciousness of God. With the Aorist, we have  $\phi\alpha\iota\upsilon\sigma\iota$  in the present, as the evangelist has before his mind an act in continual progress.

V. 6—8. The thought that mankind did not comprehend the Logos at that time, already excites in the mind of the Evangelist a reflection on the unbelief that attended his appearing in humanity. He thus had occasion for the admonitory remark, that by Gods arrangement through the Baptist, John's cherished teacher, faith in the incarnate Logos had been made ready for, and so far rendered easy—"that all men (are the *heathen* already embraced in this, as Luther supposes?) through him might believe." The explicit assurance in v. 8 appears superfluous, nevertheless v. 20 and 3: 28 show (cf. Paul, Acts 13: 25) that the establishment of what is here asserted, seemed of importance to the Evangelist; the earliest traces of disciples of John the Baptist, who regarded him as the Messiah, are found in the second century, but there might already exist an occasion for these remarks of the Evangelist, in the fact that even after the appearance of Jesus, a retired circle of John's disciples remained. The construction with  $\omega\varsigma$  serves for the circumscribing of the idea of *should* (cf. 9: 3; 13: 18; Mark 5: 23).

V. 9. The point of time is now specified at which that witness resounded. The translation of Luther, which is also the one of the Vulgate, Syriac, Chrysostom, Calvin (and the English authorized version), cannot therefore be allowed, since to justify it, an  $\omicron\upsilon\tau\omicron\varsigma$  would be indispensable before the  $\eta\epsilon\upsilon$ . We must connect the  $\eta\epsilon\upsilon$  with  $\epsilon\pi\chi\omicron\mu\epsilon\tau\omicron\varsigma$ , and  $\eta\epsilon\upsilon$   $\epsilon\pi\chi\omicron\mu$ . is susceptible

of two interpretations. It may mark the imperfect: "He came just then into the world" (De Wette, Lücke 3d Edit.). On this view indeed the thesis cannot well be connected with what precedes, which would seem to make *τότε* necessary, although this objection may be met by the consideration, that the following theses also are pretty abrupt. There is yet another difficulty however. If we take it in this way, v. 10 must be understood of Christ after his appearing, and would not the *ἔτι* then be out of place? since De Wette and Lücke themselves cannot avoid translating: "was (appeared)." We prefer, therefore, with Theodorus of Mopsuestia, Grotius, Lampe, Schott, Olshausen, to understand the partic. pres. *ερχόμενος* of him who was shortly to enter the world, and to translate: *erat venturum*; the proposition is then more closely connected with v. 8, as an elucidation. *Ἀλλ' οὖν* "that which answers to its idea" (4: 23, 6: 32). A participation in the light is indeed ascribed to the Baptist, but the true light illumines *all men*.

V. 10, 11. With the thought that the *Light* was first to come, is connected by reference to v. 5, what obviates a possible misunderstanding, and by which, at the same time, the thought expressed in v. 11 is strengthened. As v. 9 has already referred to the personal appearing, we now have the masculine *αὐτόν*. Instead of a conjunction making a clear logical determination, we have, like the Hebrew, merely *καί*, the first *καί* having an augmentive, the second an adversative sense. V. 11 can only be understood of the personal appearing of the Logos, as is shown by the *ἦν* and v. 12 and 13; though Luther interprets *ἦν* as referring to Christ's appearance subsequent to his baptism. *τὰ ἴδια*, his own, that is his own property, peculiar possession, not essentially different from the concrete *οἱ ἴδιοι*. If this designated no more than the previous *κόσμος*, it would be the men in general, who belonged, in a more specific sense, to the Logos, than other beings, since they are conscious life, inasmuch as they bear in them the consciousness of God; but the impression is irresistible, that *ἴδιοι* is meant to express more than *ὁ κόσμος*. In this light, the view of Erasmus, Luther, Calvin, Beza, and the recent writers, commends itself, that Israel is referred to *ὡς ἀποκρίσιμα κληρονομίας αὐτοῦ* ("as the portion of his inheritance") Ecclesiasticus 24: 13; Exod. 19: 5. If we take *ἴδιοι* in this sense, can we not say that the whole Gospel is an expansion of this theme, since the party in apposition is always designa-

ted by John as *οἱ Ἰουδαῖοι* (see on 1: 19)? The rejection of Messiah expressed in as unqualified a manner as in 3: 32, receives, nevertheless, in v. 12, its limitation. The Baptist had designed to lead "all" to faith (v. 7), but the great mass had been blind.

V. 12, 13. The Evangelist depicts the more copiously the richness of blessing shared by the few. *Ἐξουσία* has, in the classics, the meaning of prerogative, *ἡ ἀξίωσις* (Beza cf. 1 Joh. 3: 1), but certainly not in the New Testament, nor can that of *δύναμις*, internal power (1 Cor. 1: 18) be supposed here; better, therefore, according to the classic usage, where it has the meaning of *ability*, as Erasmus: *ut liceret filios Dei fieri* (that they might become sons of God). In what way is this ability brought about? We may answer in words that follow: by the *χάρις* and *ἀλήθεια* (the "grace" and "truth.") *Τέκνα θεοῦ* cannot here have the derivative sense "protege, favorite," the thought rather, as v. 13 shows, is that of a regeneration, a participation of the divine *φύσις* (2 Pet. 1: 4) so that Christ is preeminently the *υἱὸς τ. θεοῦ*, cf. 1 John 3: 9; 1 Pet. 1: 22, 23. At the same time the condition or mediation of the new birth is given, *Faith*. The idea of spiritual birth is then, v. 13, rendered more distinct by putting it into antithesis with natural birth. We may regard the three members as distinct designations; Luther: the corporeal descent, the adoption, the sonship as a title of honor, or the second and third as subdivisions of the first, though in that case *οὐτε—οὐτε* would be required. The blood through which the chyle is distributed to the different parts of the body, is the seat of life, hence the connection between child and parents is called *blood* relationship, and in classic usage also, we have the expression "to spring from the *blood*, that is from the seed of any one" (Acts 17: 26). The plural is used in the classic poetry for the singular. The idea of the older theologians that these words have a controversial aim against the Jewish pride of Abrahamic descent, cannot well be allowed in this connection. The lowness of bodily descent, is depicted in antithesis to spiritual generation, yet more particularly in the expression "the lust of the flesh" (Eph. 2: 3) that is the natural impulse, and the "*desire of man*," that is a more particular qualification of the fleshly desire. Over against this stands the "divine counsel of love." *Ἐξ* marks in Greek, not merely the point of material origin, but also the efficient cause cf. on 3: 6.



V. 14. In v. 11 the incarnation of the Logos was already presupposed. Linked with the thought of the regeneration, affected thereby, that incarnation is now depicted with an enthusiasm inspired by its glory. The Evangelist speaks with the enthusiasm of an eye witness, and with like fervor also, in the beginning of his first epistle, written in extreme old age. Καί as in the Greek classics, and like the Latin *atque*, serves for the continuation or elucidation of a discourse, cf. v. 16, 19, 24. Σάρξ like the fuller phrase σάρξ καὶ αἷμα (Heb. 2: 14) designates humanity with reference to its character as endowed with the senses and passions, cf. Heb. 5: 7; 2 Cor. 13: 4. We are not to understand by it the body merely, which would lead us into the error of Apollinaris, that Christ had not a human soul, but that in its place was substituted the Logos. The word σάρξ is selected by the Evangelist, to mark the incarnation as an act of humiliation, perhaps too, with a glance toward the docetic denial of the sensuous nature (1 John 4: 2). In men in general, the Logos was divine consciousness as potential neither in will nor cognoscence yet come to energy; in Christ the divine consciousness alike in will and cognoscence, attains to absolute energy, and therefore unites itself with the self-consciousness in personal unity: Σκηρώ properly "to pitch tent," in a wider sense "to dwell." The expression is used solemnly in the first sense, to express the reality of his abode among men (Luther: "not like the angel Gabriel), cf. μόνον ποιεῖν John 14: 23; though the image of pitching a tabernacle may serve to express the *transientness* of the abode of God's Son in the *lowly* condition of humanity (Phil. 2: 7) According to Olshausen, Meyer and Luecke, there is an allusion to the name Shekinah (that is Dwelling) see above, p. 56, as too the mention of the δόξα which properly formed the Shekinah, follows. That the Evangelist was induced to the selection of the Greek σκηρῶν by the mere similarity of *sound* with the Hebrew word, is not to be supposed, and if he designed an allusion to the idea, the expression "he pitched a tabernacle" is not distinct enough; yet the mention of the δόξα certainly favors the view. Δόξα designates, first of all, the radiance (γῶς) in the Old Testament, the sensible token of the presence of God; to this a reference might be found, as though the Evangelist would say: "the sensible manifestations of God under the old covenant are now completed," for in them *that which appeared*, and *he who appeared*, were distinct, but this is the case no more. According to New Testament phrase-

ology the  $\delta\acute{o}\xi\alpha$  is imparted to Christ and them that are his, only in the *other world* (7: 39; 12: 23; 13: 32; 17: 1, 5, 24.) To this  $\delta\acute{o}\xi\alpha$  pertains also the immediate dominion of the spirit over nature; since this, however, is averred of the Savior even in this world, John here and 2: 11, already ascribes to the Son of God a  $\delta\acute{o}\xi\alpha$  in this world. It is nevertheless possible that in this he had in his mind the spiritual glory also of Christ. Luther has less fitly everywhere translated  $\delta\acute{o}\xi\alpha\zeta\epsilon\iota\upsilon$  by *verklären* (transfigure) instead of *verherrlichen* (glorify).  $\acute{\omega}\varsigma$  is to be taken as the falsely so called *veritas* (this was thought to stand merely for asseveration) in Hebrew, i. e., the object is attached to its idea, "such as is due one who is the only begotten," cf. Is. 1: 7, Neh. 7: 2, Matt. 7: 29. *Μονογενής* "that which exists once only, that is singly in its kind." Would the others become what Christ is (John 17: 22, Rom. 8: 29), they become such through the *ἐξουσία* bestowed by him. *παρὰ πατρός* may be construed with  $\delta\acute{o}\xi\alpha$ , but it is better to connect it with *μονογενοῦς*, in which lies the verbal conception of *γεννηθέντος*. Olshausen thinks that here only the Logos in itself is denominated *μονογενής*, and appeals to the  $\acute{\omega}\nu$  *εἰς τ. πάλπον τ. πατρός* v. 18, but, as we shall show, not with justice. *Πλήρης* may by anacoluthon be referred to *μονογενοῦς*, as Eph. 3: 17, but it is better to take  $\kappa\alpha\iota$  *ἐθεσάμεθα πατρός* as a parenthesis thrown in by strong emotion, so that *πλήρης* refers to *ἐσκήνωσεν*. All that Christ has been to the world, is comprised in the two blessings of salvation *χάρις* and *ἀλήθεια*; what they embrace is brought out more clearly in the antithesis v. 17.

V. 15. He again returns to the testimony of his beloved instructor, and inserts it in the same way as the exclamation in v. 14; the mention of the *χάρις* v. 16, again is connected with v. 14. The vivid feeling, as though what he speaks of were actually present, causes him to use the present, and *κίεραγε* is one of the perfects, that have the force of the present; the expression cited is the one employed by the Baptist on the occasion mentioned in v. 30.  $\acute{\omicron}\nu$  *εἶπον* with the accus. of the person, *of whom* we speak, Matthiae II. 162, cf.  $\acute{\omega}\nu$  *ἔγραψε* v. 46. The discourse of the Baptist has the pointed antithetical character, which is displayed in the prophetic expressions in the Old Testament. The exposition must be determined by the force of *ἔμπροσθεν*. According to the current usage, this designates only *before* with reference to space or time, but not *precedence*; it is accordingly interpreted of preexistence among the more recent writers, by Wahl, Bret-

schneider, Lex. 3d Ed., Meyer, Hengstenberg (Christol. III. 490); in the proposition which specifies the reason they then understood *πρῶτος* also as referring to the preexistence. If with this conception we translate *γέγονεν* "he has become," it cannot well be taken except in an Arian sense, the Arians indeed make their appeal to this interpretation; but we may also translate: "he has been." In that case, however, it is impossible to deny the tautological character of the proposition, and if to avoid this, we understand *πρῶτος* of dignity, why have we *ἦν* and not *ἰστί*? We must, then, proceeding from the signification which relates to physical space, adopt the meaning of *precedence*, as in Genesis 48: 20 (Septuag.); thus: "he has been preferred before me, has obtained a higher position"—which meaning may also be justified by v. 27, where the Baptist acknowledges himself as filling but the position of a servant in relation to Christ. The *πρῶτος* which follows, has likewise been referred to the *dignity* by Chrysostom, Erasmus, Calvin, Maldonatus, Lampe, in which case, however, as we have already remarked, we would expect *ἰστί*, and prefer therefore to refer it to the preexistence (Luther, Beza, Calovius, Le Clerc, Lücke). The eternal being of the Logos, or Messiah, is the reason of his precedence. As the language here relates only to a comparison of two persons, *πρῶτος* is used in the sense of *πρότερος*; the genitive is used in consequence of the comparison (Winer 4th Ed. p. 222). The criticism of *Strauss* and *Bauer*, as this expression is one that could not have been anticipated from the Old Testament position of the Baptist, regards it as a fiction of the Evangelist, derived from his own point of view. In reply to this we observe: 1) that the historic notice in v. 30, in regard to the expression, is an argument for its authenticity; 2) so too is its pointed antithetical character; compare the language of the Baptist 3: 27—30; 3) that the view of the preexistence of the Messiah was not foreign to the Jewish conception (Bertholdt Christ. Judaeor. p. 131. Schmidt Bibl. f. Kritik. u. Exeg. I. p. 38. Justin Martyr, Dial. c. Tryph. p. 226, 336, Ed. Col.), and especially that a man like the Baptist might have been led to it by an examination of such passages in the Old Testament, as Mal. 3: 1, Micah 5: 1, Danl. 7: 13. It cannot indeed be demonstrated that John represented himself as that messenger, that Elijah, who is spoken of Mal. 3: 1, 23,\* but it had been done according to Luke 1: 16, 17,

\* What Hengstenberg, in pass. abv. ref. to, advances to establish a reference to Mal. 3: 1, in the words *ὁ ὀνομαζόμενος ἐρχ.*, does not seem to me to be convincing.

76, by Zacharias his father, Christ himself designates him in the same way, Matt. 11: 10, Mark 9: 12, 13, the passage of Isaiah which the Baptist applies to himself, is like that in Malachi, in fact, according to *Hengstenberg*, the basis of it: how probable is it then, that the Baptist himself had observed and applied to himself specially, the words in Mal. 3: 1, and that in the very passage in which the Messiah is designated as the *Lord* and the *Angel of the Covenant*. May he not also have referred the *πρώτος* in Mal. 3: 23, to Christ as Jehovah? (Eng. Transl. 4, 5.)

V. 16, 17. The *ἡμεῖς πάντες* clearly points to the members of the Christian church, the *πλήρωμα* to *πλήρης* and *χάριν* to *χάριτος* v. 14; we cannot therefore regard these as words of the Baptist, as Origen, Erasmus and Strauss suppose. *καί* before *χάριν* is expegetical. *Ἄντι* "instead of," that is, one in place of the other, one after the other alternately, as we say "one after another," thus *ever new* gifts of grace, the fulness is thus an *exhaustless* one, sufficient for *all*. Instead of this use of *ἀντί* in Greek, it is more common to employ *παρά* with the accusative. V. 17 proves this *χάρις* to be the distinctive quality of the New Covenant. The antithesis which is made in this place by John, as in Paul too, between *νόμος* and *χάρις*, is worthy of remark. The *χάρις* is the leading idea, but the *ἀντίθεσις* also forms an antithesis to *νόμος*. Bengel: *Lex iram parans et umbram habens* (the law preparing wrath and having the shadow). By the legal relation, condemnation falls upon men; the Law indeed, in its sacrifices and other ceremonies, had grace also, but only *symbolically* (Col. 2: 17, Heb. 10: 1), as opposed to which the unveiled, absolute *truth* now appears. For *ἐγένετο* John could not well have written *ἰδού*; it is the historical fact of the appearing of Christ in humanity, by which *grace* and *truth* have become the portion of mankind. Cf. the *ἐγένετο* 1 Cor. 1: 30.

V. 18. Now follows a detailed statement in relation to the *ἀντίθεσις*. The proposition, that God cannot be looked upon, stands in the Old Testament, Exod. 33: 20; the mode, however, in which even in that passage the view of the back of God is spoken of, leads to the belief that in that proposition not merely a sensible vision, but an adequate knowledge also was contemplated. Cf. *ἀόρατος* Col. 1: 15. A decided distinction is supposed, John 6: 45, 46, between hearing God and seeing him, and the first attributed to men in general, the second to the Son alone. Hearing causes us to have perception of the object of *motion*, consequently, in *communication*

to us, vision perceives the object in the condition of rest, is consequently better adapted to express that knowledge which springs from personal unity with God. That peculiar absolute knowledge of God, Christ also claims for himself in Matt. 11: 27. That in the passage before us ὁ μονογενὴς υἱός designates, as Olshausen thinks, the Logos only, is shown to be untenable by the *ἑαυτοῦ ἐξηγήσατο*; the language is employed to mark the Logos personally united with the humanity.—*υἱὸς θεοῦ*, used of Christ, refers in the profoundest sense to the unity of essence, as Christ himself intimates, Matt. 22: 43. We have, consequently, in this chapter, v. 50, ὁ υἱὸς τοῦ θεοῦ and ὁ βασιλεὺς τοῦ Ἰσραὴλ associated, as also 11: 27, and Matt. 16: 16; 26: 63. *Εἰς* has reference to the corporeal idea "to be on the breast." In oriental usage the one best beloved lies in the bosom of the host, so that his head rests on his breast, and *he can impart and receive confidential communications* (John 13: 23). In Latin proverbially: in gremio, sinu, alienus esse; Calvin: "Sedes consilii pectus est" (the breast is the seat of counsel). *Ἐξηγήσατο* requires as an object "*it*," which is not expressed in Greek and Hebrew.

*Accrediting of Christ by the testimony of the Baptist.*

V. 19—34.

The preparatory thoughts have been expressed: the only begotten of the Father, full of grace and truth, has appeared, but his own have not received him. The history which begins at this point, gives the amplification. The οἱ Ἰουδαῖοι first appear here, under which name John, throughout the entire Gospel, designates the party inimical to the Son of God. This national appellation is ordinarily regarded as a designation of the *representatives* of the people, hence, members of the Sanhedrim. These certainly are so designated in specie, cf. for example 7: 13, where the ἀρχιερεῖς and οἱ Ἰουδαῖοι are identified; but on the other hand, the people are mentioned elsewhere in a way specifically distinguishing them from the ἀρχιερεῖς Ἰουδαῖοι (12: 10, 11); by the name Ἰουδαῖοι are meant however, in general, all with whom Jesus had to deal, whether high or low, enemies or friends, cf. 8: 31. A reason for the use of this generic name of the people by John, must be sought for; we find it, as has already been remarked, p. 16, in this, that he refers the conflict between the divine light and the corruption of men, to the Jewish nation, where, in consequence of their election, it presents itself in the most

glaring form.\* The intimate connection of the author of this Gospel with the Baptist, displays itself here also by his thorough acquaintance with his testimony. So complete was his familiarity with it, that he here does what elsewhere occurs only in the history of the passion, follows in chronological order the succession of the days (*τῇ ἑαυτίῳ* v. 29, 35; 2: 1) and the day on which the deputation came, forms the starting point. "The narrator could not but feel a personal and historical interest in that day, as was indeed the case, since he, as that disciple whose name is not given, who at that time left the Baptist for Jesus, had found in those days the influences that determined his whole course of life" (Schweiger).

V. 19—23. By the *Ἰουδαῖοι* we are evidently here to understand the Sanhedrim, which necessarily watches the more closely a teacher appearing in an extraordinary form, as no prophet had appeared for almost four hundred years. This superior tribunal was also under special obligation to prevent the appearing of false prophets (Matt. 21: 23). In addition to this, the Messianic baptism performed by the Baptist could not but excite mistrust and solicitude (John 11: 48, 50) for which reason the question, v. 25, bears specially upon his baptism. We are not indeed to suppose that the various opinions mentioned here prevailed in the Sanhedrim itself, it is more probable that the popular views had reached their ears. Among the people the intense longing for the Messiah, connected with the extraordinary features in the appearing of the Baptist, had aroused, during the first excitement, surmises whether he might not be the Messiah (Luke 3: 15, Acts 13: 25). The importance which the Evangelist attached to the refusal of any such dignity, on the part of the Baptist, is shown by his expressing it not only in a positive, but in a negative form. *Οὐκ* is used not only in the New Testament, but in the Classics also, to introduce the *orat. directa*, Plato Critias, p. 52 d. It was very natural to think of Elias, as Mal. 3: 23 was usually taken in a literal sense (Matt. 11: 14, Mark 9: 12). Now although the Baptist, as was remarked on v. 15, probably had referred to himself the expressions in

\* By an independent process I have reached the same conclusions, especially in reference to v. 11, with those presented in the treatise by Fischer on the expression *οἱ Ἰουδαῖοι* in the Gospel of John, in the *Tüb. Zeitschr.* 1840, H. 2. As for the rest, the writer, who is dependent on Straus, thinks that from the data specified, the conclusion is justified that the Gospel was composed from a later Gentile-Christian point of view.

Malachi, yet, he must respond negatively to their question, since those who inquired intended not Elias in the ideal, but Elias in the literal sense (cf. the popular notions Mark 6: 14, 15). Beside this some special distinguished prophet was expected by the people, as precursor of the Messiah, some named Jeremiah (Matt. 16: 14, cf. 2 Macc. 15: 13, 14; 4 Esra 16: 2—18; 2 Mace 2). In 7: 40 also, we are to understand by ὁ προφητὴς a great prophet, preeminently the object of expectation; probably from the interpretation given to Deut. 18: 15. The brevity of the Baptist's answers may be accounted for by the compendious character of the narrative, but v. 22 shows that he, in accordance with his rugged, ascetic character, actually answered no more than the question demanded. In other places also, his discourses are brief and pointed. His positive answer he gives by quoting the verse Isaiah 40: 3, in which, by the report of all the Evangelists, he found a delineation of his own mission. The meaning of "making straight the way," is brought out more clearly in the expressions derived from Malachi, and applied to the Baptist (Luke 1: 17). The prophet, in the passage quoted, speaks of the manifestation of *God*, yet the Baptist *may* have understood in a direct sense the Messiah by the κύριος and σωτήριον τοῦ θεοῦ (Luke 3: 6.)

V. 24—28. For the question as to the right to baptize, the Evangelist seems to design furnishing a motive, when he states that those who were sent were Pharisees; this sect was extremely rigid in matters pertaining to the Ritual. A Lustration of the people in the time of the Messiah, was expected in accordance with Ezek. 36: 24, 25 seq. Mal. 3: 2, 3, and as this was ascribed in the Old Testament, in part to the Messiah himself, in part to his legates, we have here mentioned with the Messiah, the prophets also who were to prepare the way for his advent. Instead of οὕτε—οὕτε, the best evidence sustains the reading οὕδε—οὕδε. What John means by baptism *in*, that is, *with* water, is made clear by the antithesis which he had in his mind in connection with it. In v. 33 the antithesis is βαπτίζεν ἐν πνεύματι ἁγίῳ; thus the merely ritual symbolical baptism, and the real baptism which imparts the spirit, stand opposed to each other. But in the account given Luke 3: 16, with ἐν πνεύματι ἁγίῳ we have also πῦρ. If this πῦρ is not to be regarded as merely an explanatory addition of the narrator, if it is the Baptist's own phrase (perhaps a reminiscence from Mal. 3: 2, 3) we have



the more special antithesis of a purification from outward, gross, offences, which operates more in a negative way, and an internal purification working positively through the impartation of the spirit; the same antithesis would then meet us, which lies in the words *eis metánoian* and *eis pistin kai áphesin aparthún*. The expression *μέσος—αἰδате* presupposes that Christ was no longer in private, that he had already appeared, cf. Luke 17: 21, if *ἐν τοῖς ὑμῶν* there means "among you;" had the Baptist himself not yet known Jesus as the Messiah, would he have said: *ὅν ὑμεῖς οὐκ αἰδате*? (Jacobi in the *Studien u. Kritiken*, 1838, p. 851.) It appears then, that we are to suppose the baptism of Jesus to have taken place *before* this language was used, on which point, see what is said at the close of this division. *Ὅς—γέγονεν* is to be regarded as spurious, as perhaps also *αὐτός ἰστίν*. The figurative concrete expression, by which the Baptist designates his inferiority, was fixed, as Acts 13: 25, shows, in the Evangelical tradition. The untying and bearing the sandals was the duty of the slaves, how highly above himself must he then have esteemed Christ! On the construction of *αἴσιος* with *ἐν* instead of with the infinitive, see Winer, 4th Ed. p. 312. (Agnew and Ebbecke's *Translat.* p. 264). Origen supposed that for *ἐν Βηθανία* the reading should be *ἐν Βεθβασαῖ*, as tradition, in his time, assigned the latter place in the Jordan as that at which the baptism had been performed, and no other Bethany than the one near Jerusalem, was known to him. But we must follow the unanimous testimony of the Codices, and it is just as supposable that there were two Bethanys as two Bethsai-das, to which there is probably an allusion in the *πίσαν τοῦ Ἰορδάνου*.

V. 29. From the solitude in which Jesus, after his baptism, had abode, he comes again to the Jordan. Of the object of Jesus' coming, nothing specific is mentioned, since the Evangelist is concerned only with *the testimony of the Baptist*.—If the words be not, as most regard them, a sudden prophetic inspiration, they are yet uttered with a design presupposed, especially v. 36, of directing the disciples to Jesus. The grand significance of Jesus he finds in his propitiatory office. In the expression *ὁ ἀμνὸς τοῦ θεοῦ* it is an obvious inference from the article *ὁ*, that a designation already well known, is alluded to, somewhat like *ἡ μέλα τοῦ Ἰεσοῦ* (Isaiah 11: 10; Romans 15: 12) and it is natural to think of Isaiah 53: 7. By the genitive *τοῦ θεοῦ* this Lamb is more particularly characterized, either as *designed* by God, or as *well-pleasing* to

God, cf. *ἔργα τοῦ θεοῦ* (6: 28). *ἄρπεν ἁμαρ.* = *קח את* is in many connections equivalent to *ἀρπαῖν* "to take away sins." But *ἄρπεν* also means, in the Septuagint, to *bear* (Lamentat. 3: 27), hence *ἄρπεν ἁμαρ.* for *קח את*. If the Baptist had in his eye the prophecy in Isaiah 53, we must adopt the latter meaning, since in Isaiah 53: 11 we have expressly *וְיִשְׁאֵל עַל חַטֹּאתָם* *καὶ τὰς ἁμαρτίας αὐτῶν ἀνοίσει*. The bearing of the sins of the world is, therefore, the *suffering* for the sins of the world, which indeed is the basis on which the taking away is accomplished. It is true, lambs were only used under certain circumstances for sin offerings;\* but the more readily could the Baptist designate Christ as the expiating *lamb*, if he intended, at the same time, to direct attention to the feature of patient suffering which had been held up by Isaiah. That the words of the Evangelist are to be explained in the mode mentioned, is confirmed too by this, that in Rev. 5: 6, 12, 13: 8, Christ with reference to his expiatory death, is called *ἀρνίον ἱεραγμένον*, cf. also 1 Pet. 1: 19. The difficulty, however, now rises, that the Baptist on this view must have known something of a suffering Messiah, and yet this idea was one which remained wholly unknown to the most intimate disciples of Christ, in fact, to those very ones also, who, like John, had had intercourse with the Baptist (Matt. 16: 21—23). *Strauss* and *Bauer* draw the inference that the Evangelist here also imputes his own creed to the Baptist. Were we compelled to concede that Jewish antiquity throughout, knew nothing of a suffering Messiah—yet if we must concede to the Baptist an extraordinary inspiration, such as v. 83 expressly testifies of, there can be no difficulty in allowing a similar one here. Do we not find a similar prophetic glance of the spirit in Simeon Luke 2: 25? (Krabbe *Leben Jesu* p. 155.) Had not the Baptist already announced, that the Messiah would establish his kingdom only by conflict with the portion of the people whose minds were alienated from God (Matt. 3: 12, Neander *Leben Jesu* 3d Ed. p. 66, McClintock and Blumenthal's *Translat.* § 40). Even though he speaks here of redemption in its widest sense—*τον κόσμον*—yet this cannot appear strange upon the lips of one who had declared that God could raise up children to himself from the stones that lay by Jordan. But the position which has been taken anew by De Wette, and falsely grounded on John 12: 34, that the times before

\* Levit. 4: 32, Numb. 6: 14. Nevertheless Bähr *Symbolik des Mos. Kultus* II. p. 364 seq., shows that the daily morning and evening sacrifices of lambs had an expiatory force.

the Christian Era were entirely unacquainted with a suffering Messiah, cannot by any means be conceded. Numerous passages from the Rabbins argue the very opposite. See Martini *Pugio fidei* Ed. Carpzov, p. 852, Hulsius in his instructive work, with which few are acquainted, *Theol. judaica*. Bredae 1653, p. 309, Schmidt *Bibl. f. Krit. u. Exeg.* I. p. 43—49, Hengstenb. *Christol.* I. 1, p. 252—292; I. 2, p. 291 seq.—It is true that the age of the Rabbinical authors, from whom these testimonies are adduced, is uncertain; yet, supposing that the whole of them wrote subsequently to the birth of Christ, would this doctrine, so hateful to a carnal Judaism, be brought out at that very period when the Christians were everywhere proclaiming a crucified Messiah in that preaching which was unto the Jews a stumbling block? Would the Jews have taken refuge in the figment of a twofold Messiah, one a suffering, the other exclusively a glorious one, if the doctrine of a suffering Messiah had not found confirmation in their ancient exegetical tradition? The opinion defended formerly by many (Herder, Gabler, Paulus) that the Baptist only meant to allude to the gentleness with which the innocent martyr bore the sinful treatment of the world (cf. *ἔχσαν αἵματι* 1 Macc. 13: 17) need no longer be confuted, as it has been universally abandoned.

V. 30, 31. We have here the expression of the Baptist which has already been introduced, v. 15. The *περὶ οὗ εἶπον* refers to an expression which he had already employed in regard to the appearing of Jesus, as in v. 27 the *ὁ ὀπίσω μου ἐρχόμενος* alludes to an earlier application of the same phrase. In v. 31, the baptism of Christ is already presupposed to have taken place, for although the *ἔλθον βαπτίζων* embraces John's whole work, yet the baptism of Christ must be regarded as included, in fact, must be preeminently the object of allusion, since, not by the activity of John, as preparatory to the future appearing of the Messiah, but by the baptism of Jesus, did Jesus become *φανερὸς* before Israel. If we think now according to Luke 3: 21, of the people as present at the baptism of Jesus, and of the grand aim of the Baptist as that of convincing the people, the *φανερῶσθαι* may be explained with reference to those facts. But that John could not have meant this, that he rather regarded the conviction to be wrought in the Baptist himself, as the grand aim, is clear from v. 33, and also here from the antithesis *οὐκ ἔδεν αὐτόν*. We must then take it in this way: the Baptist had baptized in order that *he* might learn to know the Messiah, and conse-

quently the people might also. *καὶ* not "I also," but "and I." It is here proper to consider how the *οὐκ ᾔδειν αὐτόν* is to be harmonized with Matt. 3: 14, in which passage it is presupposed that prior to the baptism of Jesus, the Baptist acknowledged in him, if not specially the Messianic dignity, at least a very high one. Different modes of conciliation have been adopted: 1) the journey from Nazareth to the Hill country of Judea and back, would take six days, the young kinsmen had, therefore, visited but once or so, or not at all, John therefore did not know Jesus *personally* (so recently again, *Hug.*) 2) in Matt. 3: 14, the Baptist testifies that he had already known the holy innocence of Jesus, but not *his dignity as Messiah* (*Hess, Tittman, Kuinoel, Kern.*) 3) first at the approach of Jesus, he had a presentiment that this was the Messiah, which presentiment was first exalted to an infallible divine certainty by the baptismal act (Bengel, Kuhn *Leben Jesu*, p. 116) or as Neander (*L. C.* p. 80) expresses it "the words *οὐκ ᾔδειν* are to be understood relatively of a knowledge not yet confident; in the light of the divine inspiration all earlier knowledge seemed to him as ignorance."

V. 32—34. As the repetition at the beginning of v. 33 shows, we have not here a testimony from another date; the Evangelist stops only because, as in this division in general, so also here he is concerned with the *μαρτυρία*. The act of baptism itself, the Evangelist presupposes as known; the statement is peculiar to John that the Baptist was prepared by a revelation, for the manifestation at the baptism of Jesus. The dove, the symbol of innocence and purity (Matt. 10: 16); the abiding and the tranquil hovering over Christ, expressed the tranquil and equable movement of the power of the spirit in him, in contrast with the detached impulses given to the prophets (Isaiah 11: 2). According to the description in John, and also in Matthew, this baptism had a significance preeminently for the Baptist himself, he and no other spectator beheld the opening heavens and the dove; for had others seen it, why the emphatic "I saw," "the same said unto me?" This view does not at all exclude the view that Jesus also had the same vision, as Mark 1: 10 compels us to believe.\* But does it not seem from Luke 3: 21, as though the people assembled at the time, also saw the miraculous sign? But in the condensed phraseology there used, there lies properly no

\* Hoffman *L. C.* p. 391, asks what can be brought against this view, since the *fact* was the same for both, and the laws of the soul's life are the same.

more than this, that Jesus came to baptism, and that the miracle attending it, happened at the same time when *all the people* came to John's baptism (Usteri Studien u. Krit. 1829, 3 H. p. 444). What then did John and resp. Jesus behold? Did all occur outwardly or inwardly? *Origen* supposed that only an emotion of the mind occurred, in virtue of which the Baptist supposed himself to see outwardly, what was revealed to his internal eye; *Theodore of Mopsuestia*, also explains the occurrence as a πνευματικὴ θεωρία. What is said of the heavens being opened, must, of necessity, be taken in this way; those who resist a conclusion of this sort *here*, are nevertheless obliged, in Acts 7: 56, to concede an internal vision, where Stephen, in the hall of the Sanhedrim, sees the heavens opened, and Jesus at the right hand of God. That Luke in speaking of the Holy Ghost, uses the expression σωματικῶς εἶδεν, is not opposed to this view, for in visions of this sort, that which is seen internally, presents itself under the same form in which it is an object of sight. According to 2 Cor. 12: 2, Paul saw and heard, and yet knew not whether it occurred in the body or out of the body. With this the question connects itself, whether the act of baptism had for Christ merely a symbolical significance, or whether an *impartation* of the spirit in the act, is to be thought of? If we regard the grand object of the miracle at the baptism, to be the certification to the Baptist of the Messiahship of Jesus, there is no necessity for supposing in addition, a special operation of the spirit on Jesus, beyond that which, in the nature of the case, would be induced by an act of inauguration of this kind (*Neander, Kern*). For the πνεῦμα in Jesus (John 3: 34, Acts 10: 38) was undoubtedly the agent soliciting a solemn consecration of this kind; by that solicitation, however, the power was, in a certain measure, vivified in him, in that sense namely, in which it is said, Hebrews 5: 8, that Christ *learned* obedience, since the solicitation to the act authenticated the propensity to ὑπακοή which lay in him.

V. 34. The Perf. μαρτυροῦσα presents the testimony as closed and firmly established in its validity. What the idea of *νόος θεοῦ* comprehended in the Baptist's mind, cannot be determined with certainty, yet from what has been observed on v. 15, may be inferred that he meant more by the expression than the Messianic dignity in general, cf. on v. 15 & 18.

We have yet to ask, in what relation the testimony presented by John to the legation, stands to that of a similar character uttered before the people, of which Luke, 3: 16,

and Matt. 3: 11, give an account. It is certainly very arbitrary criticism, when from this harmony is drawn the inference that John's account is a mere arbitrary remodeling of the narrative of Luke, when *De Wette* regards Luke's narrative as a corrupted tradition, and *Bauer* sets down both narratives as inventions. The legation certainly was sent after the Baptist had already been in his work for some time; if now, at his first appearing, the people were ready to see in him the Messiah himself (Luke 3: 15) *must* he not have explained himself? And is there anything surprising in the fact that before the authorities he explains himself in regard to his work and destination, in the same pregnant expressions in which he had addressed the people? Is it not evident from v. 30 and 36, that he was in the habit of repeating certain pregnant expressions? The expressions, moreover, coincide only in a single dictum. We must inquire further, how the baptism of Christ is chronologically to be arranged in John? The opinion of Olshausen, that it followed on the evening of the day on which the legation arrived, or on the morning of the following day, in whose later hours the Baptist gave the testimony, v. 32, cannot be entertained, for the Temptation of the forty days is immediately connected with the baptism, and that could not possibly be brought into the arrangement here. With entire unanimity, the recent critics and interpreters fix the baptism at a period prior to the legation of the Sanhedrim. For this, arguments may be drawn from the two circumstances, that the Baptist must have been engaged in his work for some time, before we can imagine that an investigation by the authorities would take place, and especially that we have the expression *μίσος—αἰδασε* v. 26. In the third edition, Olshausen also has changed his earlier opinion.

*Gathering of the first disciples of Jesus. V. 35—52.*

V. 35—37. John again is standing at the Jordan, waiting for those who are to be baptized, his two disciples with him; they can hardly be supposed to be other than those who, on the previous day, had received the significant testimony; for the addition *ὁ ἄνθρωπος—κόσμος* is wanting here, without which the mere *ἰδε ὁ ἀνὴρ τοῦ Θεοῦ* is not intelligible; we must therefore suppose a reference to something preceding. One of the disciples, according to v. 41, is Andrew, the one whose name is not given, is probably the Evangelist himself, since in other passages it is usual with him to omit his own name (13; 23;

18: 15 seq. 19: 26; 20: 2—4 and 8). This feature answers most perfectly alike with the other historical traits preserved of John, and with his literary character, in which a certain delicacy and maidenly reserve appear. Characteristic also is the reverential timidity with which these two disciples walk in silence behind Jesus.

V. 38—40. Jesus tenderly draws them on to open their hearts to him, they respond with the question where he dwelt, probably as to his abode for the night (cf. *μῆναι* Judges 19: 9 Septuag.). They will not trouble him on the way, they wish to speak with him alone. The formula employed by the Savior in his answer, is very common among the Rabbins, especially when attention is to be aroused to something; John too has it again in v. 47. Christ then invites them forthwith to accompany him. They go, and feel interested to such a degree, that they remain to the close of the day. According to the Jewish computation, which reckoned to the day twelve hours, which were longer or shorter, according as the day broke earlier or later, the tenth hour would be about four o'clock in the afternoon. The *τὴν ἡμέραν ἐκείνην* would then be limited to about two hours. In this passage, however, as also (4: 6) 19: 4, it answers better to take the *Roman* computation of the hours. According to the investigations of *Hug* (Bemerk. zur Leidensgesch. Observations on the History of the Passion, in the *Freiburger Zeitschr.* H. 5. p. 91. cf. *Rettig* in the *Stud. u. Krit.* 1830, H. 1.) the Romans in the time of the Republic, divided the hours from midnight to midnight, yet in the time of Horace, in common life they reckoned the hours from daybreak, without dropping the other computation however. That both modes of computation were usual among the Jews, we know from Josephus, who in his *de bell. jud.* b. 9: 3 employs the Jewish, and in *Vita.* c. 54, the Roman division. The present *μῆναι* in v. 40, as in 4: 1, 5: 13, 6: 24, is explained by the rule, that the Greeks, when they narrate that a person has heard or said something, place themselves in the point of time at which it happened. Winer 4th Ed. p. 244.

V. 41—45. Between the readings *πρῶτος* and *πρῶτον* the evidence is balanced. If we read *πρῶτος*, the sense is: both Andrew and John went to seek Simon, and to make the communication to him, and his brother found him first, cf. *πρῶτος* John 20: 4. *Ἰδιος* in the later Greek usage, like *proprius* at times in the later Latinity, does not differ from the possessive pronoun. Peter here appears as one of those who be-



longed to the circle described in Luke 2: 38, of those who looked for the redemption of Israel; he had probably also been one of the Baptist's disciples. The Hebrew name *Messiah* occurs 4: 25 also. In this beautiful scene we behold the commencement of all Christian activity in missions. The Savior, with that piercing glance which tested men, to which the Evangelist so often gives prominence (v. 48; 2: 25; 3: 3; 6: 71; cf. Luke 5: 22) looked through the disciple brought to him. It is a custom of the Arabians and Hebrews to derive significant surnames from peculiar events in life, or from personal characteristics; the Rabbins also have attached to them certain additional names (*Bashuisen* Clav. talmud. p. 52). Christ now selects for Peter one of this kind, he names him *Rock*, in Aram. *ῥωκ*. But it is a question whether this appellation, like that given to the sons of Zebedee, Mark 3: 17, can be given to the *character* of Peter? Would it not rather presuppose a *firm* character like that of Paul? In fact, the subsequent conduct of Peter is in such contrast with this appellation, that the penetration of Christ can only be vindicated by referring it less to the character of the disciple than to that which he became historically for the church, and this is also the prominent reference in Matt. 16: 18. *ῥωκ*, *'Iwā*, the full name, only serves to give solemnity to the language (Matt. 16: 17, John 21: 15).

V. 43, 44. If *ῥωκ* is designed to express no more than the mere *design* of leaving the country about Jordan, we can see no reason why prominence is given to it. We are led, therefore, to suppose that Philip, after the journey had commenced, was found by the way, on the road, where also was the fig-tree under which Nathaniel was sitting (Matt. 21: 19). The remark, v. 45, seems to point to the fact, that the two brothers had brought about the acquaintance of Jesus with Philip. This confirms the presupposition which would naturally exist, that more words had been exchanged between Jesus and Philip than are here given. An earlier acquaintance with Matthew must also (Luke 6: 13) have preceded the "Follow me" Matt. 9: 9).

V. 45, 46. It is not indeed absolutely necessary that this scene with Nathaniel should have taken place at once, yet it is most natural to suppose that Philip, who had now attached himself to the little society, found his friend on the way. Nathaniel seems also to have been one who had previously hoped for the Messiah; in heart-stirring words Philip utters

the joy of longing fulfilled. For *ὅν* cf. 1: 15. Since Nathaniel himself was a native of Cana (21: 2), it may be asked whether he here expresses himself from a sense of the contempt with which Galilee was regarded (7: 52), or whether it was the village of Nazareth, which, on account of its smallness (cf. *Hengstenberg* Christol. II. 1, p. 1 sq.) appeared to him so contemptible. In either view it is characteristic of the whole Christian interest that Christ arose from a small, despised town, of a despised province of a despised people, and we may apply here what Paul says, 1 Cor. 1: 27. Philip appeals to the test of experience.

V. 47—50. Nathaniel had been resting under the fig-tree, and now comes to meet Jesus, who also here exhibits that power of looking into the soul, which our Evangelist is wont to present as marking him. That *Ἰσραηλίδης* is an honorary title, cannot be satisfactorily proven, and *Ἰουδαίος* might have been used with the same force (Rom. 2: 29). Christ recognizes in the man, an ideal of his people, a mind to which all hypocrisy is foreign. It is not what Christ acknowledges him to be, that surprises the young man, it is that he shows himself able to read his heart. In the words that follow *ὅσα — σου* are to be connected with *ἔδον* and not with *φωηῶσαι*, as v. 51 shows. Under the shade of the fig-tree the Jew was wont to repose as beneath a leafy roof, occupying himself with the reading of the law (Winer Realw. at the word Feigenbaum). It cannot here be meant that Jesus supernaturally, by a far glance, had known the outward occupation of the man, for how could he have drawn from this merely a safe conclusion as to what was passing in his mind? Nor is the impression made, that Philip went far from the way to seek Nathaniel. The miraculous feature, which surprised Nathaniel so much, consequently is to be found in the fact that his state of mind was known by Jesus. As nothing impresses a man more profoundly, than to find that even the tenderest and most sacred emotions of his heart are penetrated, this simple-hearted man breaks forth in an acknowledgment of allegiance to Jesus (1 Cor. 14: 25). It corresponds with the internal emotion which might be anticipated in him, that he gives precedence over an official title, to a designation which expresses the inner character of the Messiah. If Olshausen's "doubtless" be too strong, we may nevertheless regard it as highly probable that Nathaniel in his heart perhaps had just been praying for the coming of the redemption of Israel, and these very prayers mark the true *Israelite*.

V. 51, 52. The introduction of v. 52 with the special *καὶ λέγει αὐτῷ* is designed to throw into yet greater prominence, what is said in that verse, which is connected with v. 51. cf. on v. 32. As the Redeemer, in the history of Nicodemus, leads on to a higher and more spiritual degree, the faith which had been excited by miracles, so he does here. We find here, for the first time, the name "*son of man*," which, with the exception of Acts 7: 56, occurs only in the Gospels.—That this appellation is derived from Danl. 7: 13, is put beyond question, especially by Luke 21: 27, Rev. 1: 13; on the other hand, it is certain that among the Jews the Messiah was not designated by this name (John 12: 34)\* Why then has Jesus, if he meant to designate himself as Messiah by it, selected so unusual an appellation? The opinion that it is simply equivalent to Messiah (thus Chemnitz, Beza, Scholten, Luecke, Strauss) must therefore be abandoned, as Matt. 16: 13 also shows. We have then to choose, either with De Wette, to hold that he designs to mark his humiliation in humanity, or with Harduin, Mosche, Schleiermacher, Olshausen, Neander, that he so calls himself as the one who expresses the idea of humanity, in whom it becomes glorified (Matt. 9: 8). We confess that the remarks with which De Wette, on Matt. 8: 20, has met our earlier view, have caused us to waver in it, and have inclined us to prefer what is properly the most ancient opinion, which is that prominence, is given by the predicate to the point of the manifestation in humanity, in antithesis consequently to the higher nature (Justin Martyr Dial. c. Tryph. Ed. Thirlb. p. 355, Irenaeus c. haer. l. 3. c. 19, Tertullian de Carne Christi. c. 5). If we explain the predicate "the mortal, the incarnate," the appellation is, in fact, more closely connected with the Old Testament. Ezekiel gives himself this name in contrast with God, and in Daniel too, this meaning is the basis of the appellation, it is also thus taken in Hebr. 2: 6. The antithesis which then exists between "Son of God" and "Son of man," is more after the analogy of Holy Scripture than the other view, according to which the true humanity and the Deity are opposed to each other, as two distinct aspects of the same thing, and it offers too, a far more satisfactory solution of the abandonment of the expression by the Apostles after the ex-

\* ("I cannot, with Tholuck, draw from John 12: 34, the inference that the Jews were unacquainted with the term by which Daniel designates the Messiah."—De Wette 3d Ed. On Matt. 8: 20. Transl.)

altation of Christ.\* *De Wette* does not, indeed, seem to have reflected that by his admission, that Jesus, even in the Synoptical Gospels, continually designates himself as a higher being, who has appeared in humanity, John's delineation of Jesus, against which the rationalistic view is directed, is confirmed. The opened heaven here, as at the baptism of Jesus, can only designate the rich impartation of divine power, and the efficient succor from on high; the angels of whose appearing we first read in the History of the Passion, can be regarded only as a symbol of the mediating divine powers—as indeed in the Old Testament ~~was~~ designated originally not a personal being, but "divine mission" (Ps. 34: 8. Sack Comment. Theol. p. 19. See Cölln. Bibl. Theol. I. p. 191). In all probability Jesus had before his eyes the image of the ladder reaching to heaven, on which the angels of God ascended and descended, Gen. 28: 12, and in that place also is designated the agency of the powers of God in the welfare of the patriarch. It is remarkable that the ~~ἀναβαίνων~~ like ~~ἀν~~ in Genesis, is placed first, for the intercourse between heaven and earth is represented, not as something which is to begin, but as already begun, and therefore an uninterrupted one (*De Wette*). The meaning then of this sublime passage is, that Nathaniel should come to recognize in that Messiah who had appeared as a feeble mortal, the unbroken revelation of heavenly powers. Luther: "We must therefore explain this history in a spiritual way. When Christ became man, and had entered on the office of preacher, heaven was opened, and remains open, and since that time never has been closed, nor shall it ever be closed, though with our bodily eyes we behold it not. Christ hovers over us, but invisibly. Christ means to say: Ye are now citizens of heaven, ye have now your citizenship above in the heavenly Jerusalem, ye are in communion with the blessed angels, who without intermission ascend and descend for you. Heaven and earth have now become one, and it is, as if ye sat on high, and the blessed angels served you." Calvin also: "In my opinion they make a great mistake who are solicitous as to the time and place, the when and where Nathaniel and the others beheld heaven opened. For he rather designates something which was to continue, something meant to be permanent in his kingdom. I admit that angels sometimes appeared to the disciples, who

\* Neander indeed, *Leben Jesu* p. 144 seq., has applied, in an interesting way, *his* idea on the different passages, but especially in John 3: 13, does the second view decidedly commend itself more.

no longer appear. But if we look at it aright, what was then done, continues forever. For the kingdom of God which was before closed, was in Christ truly opened." It might already be inferred from this promise of Christ to Nathaniel, that at a later period he would be received into the number of the Apostles, as in Chap. 21: 2 he is actually found among them, and as, from the connection of Chap. 1 and 2, we must suppose him to be embraced among the μαθηταί Ch. 2: 2. As his name does not occur in the enumeration of the Apostles, Matt. 10, and Luke 6, but a Bartholomew is coupled with Philip; the inference is correctly drawn, that under that name equivalent to son of Ptolemaeus, we have a surname of Nathaniel.

In what relation does this calling of the disciples stand to that detailed in Matt. 4: 18 seq., Mark 1: 16 seq., Luke 5: 1 seq., according to which the two pairs of brothers, Peter and Andrew, James and John, were called from their occupation as fishermen, to Jesus, and received, as we must believe, especially from Luke 5: 11, permanently into association with Jesus? The usual answer, that here only the first meeting, in the Synoptical Gospels the entrance into an enduring connection may be narrated, has been met by Strauss with the objection that in John, from the time of this first gathering, and in the Synoptical Gospels, from the time of the calling they mention, the disciples named constantly appear as attendants of the Savior, and beside this the difficulty, that if we suppose subsequently to the miracle at Cana, a new and temporary dispersion of the disciples, the overwhelming effect produced by the miraculous draught of fishes on those who had witnessed the turning of water to wine, would be wholly unaccountable.\* Neander meets the difficulty by the supposition, that between the calling of Nathaniel and that of Philip, consequently between v. 44 and 45, a longer space of time is to be put, during which the disciples had again dispersed, and during which the miraculous draught of fishes occurred. Τῇ ἡμέρᾳ τῇ τρίτῃ 2: 1, must then be dated from the calling of Nathaniel. The following conciliation seems to us more plausible. From Perea, whither the disciples had been drawn only by the call given through the preaching of the Baptist, since they now had given up this association, they must return again to Galilee; this they did

\* Bauer l. c. p. 58 seq., is specially strong in pointing out contradiction and absurdity in the Evangelical narrator at this point.

in company with the Master they had recently found. The way to Capernaum and Bethsaida lies through Cana, there they stop with Jesus ; having reached home, they again pursue their occupations. Jesus, however, before he takes his journey to the Passover, calls them to be his constant followers. Luther already remarked : "The Evangelist is not speaking of the calling of the Apostles, but that they alone went about with him as companions." This holds good until the first journey to the Passover.

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## ARTICLE II.

### HOMILETIC STUDIES.

#### *Or Pulpit Portraits of South, Barrow and Taylor.*

IN limiting our studies to these three names, in the English church of the last centuries, we do not express any preference of them above all others, either as sermonizers, or as exemplars of the established church. We found them conveniently near each other, in time, so that one naturally suggested and led on to the other, and this unphilosophical thread we followed. We found them "no mean men," in either their endowments, acquisitions or works, and our communing was pleasant with them ; we will add, profitable. If the *first* question had been, whom shall we study ? perhaps we would have gone out of the establishment, and held converse with Howe or Owen or Bates. We may do that yet. If we had questioned as to England or the continent, the sublime forms of Luther, Zwingle, or Calvin, might have arrested our attention ; but their preaching, which was with such fervor and demonstration of the spirit, will not waste away, should our filial feet lead us to "the fatherland."

We are aware, too, that in confining our study to the homiletics of these men, we have chosen the husk rather than the corn, but the Botanist, who studies, describes and delineates the leaves and the flowers, we trust, is not to be despised by the miller who grinds the corn, or by the hungry souls who eat the bread. It is part of our purpose to make the remorseless miller and the incurious eater admirers of the incidental, and in some cases, essential forms and accompaniments of

corn, its leaf and blossom, that the loaf may be eaten more intelligently, and with a pleasanter relish. If these "outlines" shall be the means of directing any of our younger brethren to the study of the names under whose shadow we have ventured into public, our object will have been accomplished, and hereafter we may have a full portrait of them from you, instead of the following etchings from us. *First*, from our port-folio we take

## SOUTH.

Robert South was born in 1633, and died in 1716. His life began under Charles I, and extended through the reign of Charles I, the Protectorate of Oliver and Richard Cromwell, the reigns of Charles II, James II, the Revolution, William and Mary's and Queen Anne's reign—almost to the first George. He was admitted to orders in 1658, so that his ministry, which began a few months before Cromwell's death, reached through Richard's Protectorate, Charles II and James' II reign, the Revolution of 1688, through William of Orange's reign, into Queen Anne's time: a period of fifty-eight years, reminding one of the prophet Isaiah's ministry for the same length of time, under Uzziah, Jotham, Ahaz and Hezekiah's rule in Jerusalem. In the length of their ministry, the number of their princes, the general depravity and licentiousness of their times, and the political tumults reigning, both in England and Judea, and the boldness and ability with which both denounced sin and sinners—these periods and preachers are very much alike, but in all else, as different as possible.

If it were any part of the object of the present memoir, to dwell upon the life and character of South, as a man and a Christian, it would be necessary to take into careful account, the character of the times in which he lived, the character of the political and ecclesiastical relations which he sustained to a large number of his fellow-citizens, and the nature of the church system whose tenets he professed and preached, but so far as the homiletic value of his sermons is concerned, all these questions may remain untouched. Before proceeding to discuss his character as a sermonizer, it may be remarked, that spirituality is no element in his discourses; and therefore, so far as their merit goes, they can be commended only as intellectual efforts, and not as religious or spiritual exercises. It does not appear that any faculties but acute perception, a vigorous understanding, and a natural conscience



were employed on them, and certainly no other faculties are stimulated by them. From these remarks, it will be understood that what is pertinent to the present object, is simply *South as a Sermonizer*.

The first thing that presents itself, is the general plan of his sermons. Of these it may be said, they are logical and systematic. He invariably starts with a distinctly announced proposition, always simple in its expression, and sometimes quite common-place, but bearing a certain impress of common sense, which makes it look like a truism. Around this central truth he places his several arguments; all of which are equally obvious at first utterance, so that a bare plan of one of his sermons, carries conviction with it. The luminousness of his conceptions of a subject, is strikingly illustrated by the titles prefixed to some of his sermons: as, for example, on 1 Kings 13: 33, 34. "Religion is the best reason of state." 2 Cor. 8: 12; "Good intentions no excuse for bad actions." "Pretence of conscience no excuse for rebellion." "No man ever went to heaven, whose heart was not there before." His propositions and his arguments may be called self-luminous. In the division of his sermons, he was not above the chief faults of his age. His sermons are all cut up into divisions and subdivisions. This is especially true of his first efforts, in which the traces of a scholastic training are quite apparent. In his later productions, there is less of this cumbersome and distracting formality.

Another thing noticeable in the structure of his discourses, is the brevity\* of his introductions and their naturalness. A discourse on the text, Is. 5: 20, "Wo unto them that call evil good and good evil," opens thus: These words contain in them two things:

1. A wo denounced; and,
2. The sin for which it is denounced.

Another sermon begins thus: "I shall, by God's assistance, from these words debate the case of a weak conscience." This directness saved time, and at once brought him to his subject. There is a remarkable uniformity in the character of his introductions. Out of thirty-four that I have compared, eight begin with a general or universal assertion. 2 Cor. 11:

\* His ideas on introductions are expressed in a consecration sermon on Titus 2: 15; "I am not so much a friend to the stale, starched formality of preambles, as to detain so great an audience with any previous discourse extrinsic to the subject matter and design of the text; and therefore I shall fall directly upon the words," &c.

14. Thus, "He who has arrived to that pitch of infidelity, as to deny that there is a devil, gives a shrewd proof that he is deluded by him." Eight begin with a general assertion, introduced by corresponding conjunctions, and eight more with a universal textual introduction. This large proportion of general introduction is not the result of barrenness of ideas, or indistinctness of conception, but is a significant trait of South's mental habit. His mind was full of the results of an active and varied observation, and whenever he sat down to write, his theme was one of these self-discovered rules of conduct or judgment—a rule which usually took the form of a maxim.

This directness was characteristic of his arguments, as well as of his plans and introductions. In reaching a point, he never moved in curved or concealed lines. When a garrison was to be dislodged, he did it, not by sapping and mining, but by assault. If he could not storm a stronghold, he could not take it. His sermons contain few deductions through long drawn ratiocinations. He employed masked batteries, sharp-shooters and treacherous shells; but not as means of persuasion or conviction, but for discomfiture and disgrace; and for such ends, nothing could be more terrible, scathing or unanswerable, than his invective, ridicule and sarcasm.

This directness of mental vision, together with his incomparable sense of the ridiculous and absurd, gives a peculiar character to his style of reproof, rebuke or scorn. The metaphor was his chosen weapon; its brevity, edge and strength, made it as formidable as the Roman short sword, and invariably it comes in at the close of the conflict of arguments. In arguing against a brutish man enjoying religion, he says: "The pleasures of an angel can never be the pleasures of a hog." Speaking of the difficulty of beginning good habits, but the ease of practicing them afterwards, he says: "Every impression of the lancet cuts, but only the first smarts"—of anger before the fall, it was "like aloes, bitter but wholesome," "like the sword of justice, keen but innocent and righteous," of idolatry as "the sum total of all absurdities," he asks, "is it not strange that man should bow himself before his cat? adore leeks and garlie, and shed penitential tears at the smell of a deified onion?" Referring to the contempt into which illiterate clergymen fall, he concludes: "If owls will not be hooted at, let them keep close within the tree, and not perch upon the upper boughs." In arguing against a good life

from a bad heart, he concludes his reasoning with this figure: "It would look like a very strange and odd commendation of a tree, to apologize for the sourness of its fruit, by pleading that all its goodness lay in the root." To those who trust to the virtue of their company or society, he says: "It is a poor argument for a man to derive his saintship from the virtues of the society he belongs to, and to conclude himself no *weed*, simply because he grows among the *corn*."

Another evidence of his directness of vision, is the anti-thetic form of many of his sentences. Like a weaver's shuttle, they are sharp at both ends, and move to equal purpose either way.

Another important quality of his style was specialty. He always prefers special to generic terms. To use his own words, "the truthless generalities of commonplace" are never found in his pages. Take, as a sufficient illustration of this, the words used in describing the general wide-spread influence of covetousness. "It will," says he, "command votaries to itself, even out of the tribe of Epicurus, and make uncleanness, drunkenness, and intemperance itself, minister to its designs; for let a man be but rich and great, and there shall be enough to honor him in his lusts, that they may go sharers with him in his wealth; enough to drink, and set, and carouse with him, if by drinking with him, they may come also to eat and drink and live upon him, and by creeping into his bosom, to get into his pocket too; so that we need not go to the cozening, lying, perjured shopkeeper, who will curse himself into hell forty times over, to gain twopence or threepence, in the pound extraordinary, and sits retailing away heaven and salvation for pence and half-pence, and seldom vends any commodity, but he sells his soul with it, like brown paper, into the bargain." In this extract are more than a score of specific terms, besides the tropes which live and move through its lines. No wonder his style is all alive.

Beside the directness, naturalness and vitality of his thoughts and style, another element of power in his discourses, was the every-day speech in which he clothed his ideas. He was perfectly acquainted with human nature; he lived in the street, not in his study, and his language, like his thoughts, was the common coin of his contemporaries. There is no looking after soft, or beautiful, or classical terms. He spoke in the pulpit, as men, earnest men spoke in the street on change, in the taproom, and around the card table. There is much slang even, in his style; but it was invested with an

atmosphere that excited attention, secured sympathy, and was perfectly intelligible. He was full of idioms and phrases too; the following, picked out at random, will prove the assertions: to *change his hand*, to *trump up* a new scene of things, to *smell out the cheat*, to *screw up*, to *send Christianity packing out of the world*, to *drive at*, to *foot it to Jerusalem*, to *chalk out a way*, to *take a shorter cut*, to *make shift*, *leave in the lurch*; and such words as "love-tokens," "baiting," "jam," "jollities" and "merry-makings," plainly show him to be a pulpit tribune, whom neither rubric nor surplus could make a canonical preacher. The large share of independence, which was his by nature, made him such a freeman, in the narrow limits of the Established church theology, that except the professional, and confessional, which were even churchly, all else was radical, reformatory and puritanic, except in spiritual unction.

The ground then on which South may be urged as a model, is not his spirituality, but his spirit. It may well be doubted whether he knew anything of sin but its infinite absurdity. Certain it is, he wrote only satires, never a sermon.

A second merit in South, is his common sense and enlarged and accurate knowledge of human nature. These qualities everywhere appear, in his sermons, and at times, are compacted into maxims and apothegms, which, for solidity, are like the proverbs, for point, like Rochefoucauld—viz, "Reputation is power;" "God is the fountain of honor;"\* "Every vice interprets a connivance an approbation;" "An Aristotle was but the rubbish of an Adam."

A third good and imitable quality of South, is his style—first, the directness which characterizes it in everything—in argument, illustration, ornament and terms. He was a complete master of that "verbal magic" which, by the wand of a word, could silence an objector, confound a caviler, and overwhelm a hypocrite or enthusiast. One word from him could change the whole aspect of a subject. He could paint an angel so black, that he should pass for a devil; and could veneer and varnish with epithets, a rotten rake into a royal oak. There is an exhilarating effect effervescing from his pages, like carbonic acid gas; and like it too, in this, that as the latter is good for the stomach, but bad for the lungs, so the former is health to the head, but sickness to the spirit.

\* J. Taylor begins a sermon on "the invalidity of a late death-bed repentance," "God is the eternal fountain of honor, and the spring of glory."

Especially is this hot and sparkling vigor true of his style when applied to moral rather than religious topics, and when meeting objections, instead of commending gospel graces. A careful study of South as a writer and thinker, by the clergy, would furnish their minds with a better knowledge of human nature, as it manifests itself in daily life. It would fill their quiver with arrows sharp and winged against cavers, hypocrites and fanatics. It would quicken the pulse of their style, show the advantages of short sentences, short arguments, apposite illustrations and specific terms. And finally, not the least of its advantages would be, the breaking up of what is known as a pulpit logic, a pulpit rhetoric and a pulpit tone; and in their stead, give us clear logic, simple rhetoric, and natural elocution.

#### BARROW.

Isaac Barrow was born in London in 1630, and died 1677, and was therefore a contemporary of South. He belonged to the same church with South, and with this circumstance the resemblance fails, unless we choose to note that neither of them seems ever to have understood the spiritual meaning of the atonement. The former concocted satires, the latter distilled moral essays. In South we have the elements of a popular orator, cramped by formal church relations; Barrow never was eloquent; the characteristics of his style are those of the cloistered student—calm, clear, and sometimes elegant.

His style is much marked, as well as graced, by the tenor of his pursuits before he was ordained. He took orders in 1659, one year after South, and one year before the Restoration. Previously to this, he had studied medicine, whence the title "Doctor." This science probably contributed to his intimate acquaintance with Aristotle, who became so great a favorite with him, and exercised so decided an influence on his style. In 1655 he edited and published Euclid. The mathematics were a favorite study, and left even more decided marks of their influence on his composition than did the Stagyrte. From 1655 to 1659 he engaged in travel through France, Italy, and as far east as Constantinople, where he spent a year. To this sojourn in the ancient diocese of Chrysostom, may be justly referred that influence of this Greek father, which appears, not only in the frequent citations from him, but in the exuberance of diction, so characteristic of both.

Immediately after the Restoration in 1660, he received the Greek Professorship at Cambridge. After lecturing away all his hearers, he left Sophocles and Aristotle at Cambridge for his first love, Geometry, in Gresham College, London. This was in 1662, but next year he returned again to his *Alma Mater*, as Professor of Mathematics. Here he continued till 1669, when he resigned in favor of his illustrious pupil, *Isaac Newton*. He obtained a mastership of Trinity in 1672. This was the height of his ambition, as it had been the goal of his duty; for the ordination vow, since 1659, had been lying on his conscience. His ministerial character therefore dates from his resignation in 1669, and extends to his death, in 1677. We can hardly call him a preacher, for he entered the pulpit very seldom. When he did, it seemed rather as a faithful subject, than as a Gospel preacher. He preached on the return of the king in 1660; a defence of the Trinity in 1663. The same year he preached a consecration sermon. In 1671 he delivered his famous three hour Charity sermon, when he complained of being "a little tired of standing," and two years later he preached on the anniversary of the Gunpowder plot; these are the only sermons which it is certainly known that he preached. His other sermons were prepared in his study, and most of them never appeared anywhere, till they were put in a book. Out of the seventy-seven discourses, not including his sermons on the Creed, I have examined seventy-five as the basis of these homiletic studies.

His introductions are very uniform, generally exegetical. In this decided, philological cast, we see the influence of his Greek Professorship. In this careful grammatical study of his text, he is worthy of study and imitation. He is the very opposite of South, in this handling of a subject. South seized at once the general principle, or a general principle, and carried it right along. Words of Scripture even, had no value for him. Barrow was remarkably docile. He was led by a word—especially an inspired or canonical word. What South fortified by vehement feeling and general propositions, Barrow confirmed by prying into what he calls "the shells of thought." As a linguist, words had a meaning for him, and as a mathematician, he was tractable under the guidance of forms of expression.

The first sensation which one has, in reading Barrow, is one of exhaustion. He works on a subject like an air-pump. The general correctness of this remark may be inferred, in part, from the single circumstance, that for seventy-five ser-

mons he uses only forty-five texts. On one text he wrote eight sermons. On "contentment" and "industry" each five, and four apiece on four others. This process of exhausting a subject discloses to us the manner of his procedure. It was analytic and specially mathematical. For instance, he sets out with a proposition, and then seeks reasons for its substantiation. He does not grasp the heart of it, like South, and then compel you, at the risk of seeming a fool, to consent to the steps of the evolution; but having put down his proposition, he gathers about it one reason, fact or illustration after another, until you feel that it is established. To take a broader illustration, Barrow gently places his proposition in the scale of *reasoning*, and tells you he *thinks* it weighs so much, then he diligently heaps into the opposite scale arguments of various weights, requesting you, as he does it, to look at the tongue, till you see it go up under the point of suspension. South throws his proposition into the scale of *reason* instead of reasoning, and then, taking for granted your assent to certain general truths, demands whether *you do not see*, that if these are thrown on the opposite scale, the beam must kick, and such is the vehemence of his deposition, that it is seen to be as he says. Hence, to show the pleasantness of religion, Barrow adduces sixteen separate considerations, with many of their opposites. Each one has some weight, and its weight is independent of any long process of reasoning. It is a common sense axiom, and to this he joins, or rather adds, other axioms, till a cumulus of arguments is formed. Thus Prov. 3: 17. "The pleasantness of religion."

1. Wisdom is pleasant of itself, as it implies,
  - a.) A revelation of truth; b.) A detection of sin.
2. In its consequences.
3. It assures us we take—
  - a.) The best course; b.) and pursue it aright.
4. Begets hope of success, and generally does succeed.
5. It prevents discouragements from ill success, and makes failure endurable.
6. It makes all troubles, and griefs, and pains supportable.
7. Wisdom has always a good conscience.
8. It confers expertness and facility in action.
9. Begets a sound complexion of soul.
10. Acquaints us with ourselves.
11. Acquires and retains the respects of men.
12. It instructs us how rightly to value things.
13. Determines the fit modes and times of action.



14. Discovers our duties and relations with men.
15. Acquaints us with the nature and duties of religion.
16. It attracts the favor of God, purchaseth a glorious reward, and procureth perfect felicity.

He was analytic, but more mathematical. The steps of his reasonings are short, direct and cautious. He never leaves out anything as understood. His logic is not so compulsory as South's but more convincing; for he does not excite opposition or hostility, either by imperiousness, or the threat of convicting you of absurdity. South's plan of a sermon on the same text and subject, is as follows:

Introduction.

Some *objections* removed.

The excellencies of the pleasures of wisdom enumerated.

I. As it is the pleasure of the mind;

1. In respect to speculation,

a. On account of the greatness.

b. Of the newness of the objects.

2. In respect to practice.

II. As it never satiates.

The comparison of other pleasures with it; such as that of the Epicure, ambition, friendship and conversation.

III. As it is in nobody's power, but only in his that has it.

A consequence drawn against the *absurd* austerities of the Romish profession. A *short* description of religious pleasures.

This plan reveals his synthetic tendencies, his power of evolution, rather than of segregation. He does not step like an explorer, but strides like a conqueror.

In keeping with his own respect for authority, he frequently supports his arguments by citations. He had the true modesty and docility of a recluse and a scholar. He deferred to the opinions of other men. South was a man of the world, and enforced his opinions from observation and experience. He never quoted anybody, nor anything, not even the book of prayer nor much the Bible. But Barrow is full of quotations. Where South overwhelmed his opponents with a sarcasm, Barrow sought to convince him with a line from Cicero, or a sentence from Seneca. Where South hurled a glittering metaphor, poisoned with malice, Barrow leads forth a paragraph from Chrysostom, or a proverb from Solomon. South is more interesting, but Barrow is more fair. You read Barrow for what he says, South for the manner in which he says it. The one is more stimulating, the

other is more instructive. South was "of the world," he addressed the world in their language, with their arguments, and he carried them with him. Barrow dwelt among books and scholars, he spoke their dialect, used their logic, and of such are his followers still.

The language of Barrow is, of course, much purer than his contemporary's. It grew in a different soil. It is seldom debased by slang. Occasionally the vulgar tumult and obscene riot of those times, is audible in his language, but not often; "in luxurious cities, where the noise of riot ascends above their loftiest towers," even in a library, the profane sounds uttered by "sons of Belial, flown with insolence and wine," would reverberate, but in the peaceful retreats of Cambridge, Aristotle and Chrysostom, Seneca and Cicero looked and spoke from their quiet shelves, through the ages, uninterrupted and uncorrupted by passing events. Among such companions studied and wrote Isaac Barrow. His diction is remarkable for fulness; not verbosity. Verbosity springs from indistinct conception, but Barrow is never indistinct, not even indefinite. His exuberance is mainly the result of his analytic modes of thought. He not only gives results, but he must specify all the modes and means of attaining them; the purposes projected, the hopes excited, the ends enjoyed. This dismemberment of an idea, to display it in all its phases, bearings and issues, causes his phraseology to branch out, with much prodigality of forms, and much delicacy of coloring. This same trait of mind seldom suffers him to employ isolated substantives or verbs. Every noun has its adjective, as every knight has his squire. Every verb has its adverb, as every lady has her waiting-maid; and these not for ornament merely, but rather for use. Most of his qualifying terms take the form of epithet; recording a feature or quality easily supplied, but always discriminating, and frequently potential. It is observable too, that his epithets are mainly logical, instead of rhetorical. E. g. "For whatever good from *clear* understanding, *deliberate* advice, *sagacious* foresight, *stable* resolution, *dexterous* address, *right* intention, and *orderly* proceeding doth naturally result, wisdom confers: whatever evil *blind* ignorance, *false* presumption, *unwary* credulity, *precipitate* rashness, *unsteady* purpose, *ill-contrivance*, &c., beget, wisdom prevents."

There is no feeling in his style, it is simply transparent. Figures are unfrequent, formal comparisons still more so; yet he is not dry. There was a sincerity in his feelings, a

conscientiousness and love in his studies, and a thoroughness in gathering about them all that had been written on them by his favorite fathers and classic authors, which make his style pleasing. It is never enlivened by the spirit of nature, nor of his times, but these desiderata are fully compensated by the rich odor which exhales from his favorite studies and authors. The appearance of his books is pedantic, being hemmed and fringed with Latin and Greek quotations; but in his style, these thoughts of other minds are so skillfully disposed and dispersed, that it has a rich damasked texture and appearance.

As a preacher, he has nothing in common, with South—neither his good, nor his bad qualities. He is not witty nor eloquent; he is not popular nor forcible; he does not abound in slang nor aphorisms. His style has neither malice nor metaphor. He never overwhelms you by the force of his logic, or the fervor of his feelings. All these things belong to South, none to Barrow, and yet he may be profitably studied as a sermonizer; not for his unction, for though his religion did not, like South's, consist in not being absurd in manners, morals or piety, it never rose higher we fear than morality. There was no Christianity in it.

The first thing worthy of imitation in Barrow, as a sermonizer, is his reverent and copious use of Scripture. He abounded in the practice of this filial duty. The second is his exegetical handling of the text; he always stuck to the text in the letter, and if his heart had been fired, he would have stuck to it in its spirit. Again, he is valuable as a study for every one who is desirous of learning how to discuss the ethics of a sermon, in a clear and calm manner. He is so lucid in his conceptions, and his style is so limpid in its flow, that converse with him must be profitable. His views are never clouded by animosity or enthusiasm. He sits on the serene heights of moral questions, with a brow as placid as the blue sky, and discourses in speech as unimpassioned and pure as a wreath of snow. South may be recommended as a stimulus, Barrow as a sedative. If you wish to fire your own thoughts, and the thoughts of your hearers, study South; but if you desire to understand how to unfold the didactic parts of a subject, meditate Barrow. In his company, you will always find good feeling and good sense. He is always simple and intelligible, and if you follow in his footsteps, you will always understand yourself, and will always be understood by your hearers.

## TAYLOR.

The external life of Taylor shows the unobtrusiveness of scholars' lives generally; still, as compared with his contemporaries, Barrow and South, Taylor's experience was more varied than theirs, and in the estimate which is to be made of his character, as a preacher, is more important. Jeremy Taylor was born in Cambridge, 1613. His father was a barber, and, according to the custom of the age, a surgeon; and it is doubtless to this latter circumstance that we are to ascribe those frequent medical allusions, found in his son's writings. The affection of childhood gave a prominent and hallowed place to the business of an honest and revered parent, in the associations of a filial child. Like Demosthenes and Socrates, Taylor's subsequent life had an auspicious symbol, in the parental occupation. His development was precocious. At thirteen he entered Caius College, and at twenty lectured with applause in St. Paul's. Archbishop Laud prudently removed him from the temptations which a metropolitan popularity threw about him. He sent him to Oxford, where, for three or four years, he mainly continued. He became rector of Uppingham in 1638, at the age of twenty-five. In 1639 he married, and now commenced that life, whose rich and varied experiences are incorporated into all his works. In 1642 he was already a widower. During these three sad years too, he buried a son. Political troubles were deepening all over the land, and as they came to their issue, Taylor found himself in the camp of the royalists, at Oxford, as Chaplain to Charles I. This loyalty brought him a cheap doctorate then, but much inconvenience afterwards. In 1644 he was taken prisoner in Wales. In his honorable captivity he married a second time, and taught successfully a school. Perhaps to these untoward circumstances we owe the comprehensive and admirable spirit of his "Liberty of Prophesying," a work eked out there and then. Here too belongs his "Life of Christ." During the years of trouble and sorrow, of public calamity and private grief intervening between 1639 and 1643, he found time and inclination to write his "twenty-seven sermons of the summer half year," and his "Holy Living" and "Holy Dying." A prison oft hath had excellent virtue to draw forth the finer spiritual essences of men; witness Bunyan's "Pilgrim's Progress," Peter's defences before the Sanhedrim, Paul's second letter to Timothy, and may we not add, Milton's *Paradise Lost*, and those national church elegies, Jeremiah's *Lamentations*?

In the seclusion of Wales, as a sort of chaplain to the Earl of Carberry, he remained till 1658. But he seemed never idle. Between 1644 and 1654, he gave twenty-five additional sermons to the public, beside some controversial works. His trials kept pace with his labors. The death of three more children, several imprisonments, beside the confiscation of his property, seemed working upon his heart, like the frosts of winter on the earth, to break it up into a richer mellow mold. After 1656 he gave himself much to his "*Ductor Dubitantium*." He carried it with him to Lisburn, whither he went in 1658, and doubtless among the Lochs of the north of Ireland, in his comparative repose, it grew apace, for in the spring of 1660, just a month before the restoration, we find him in London, making preparation for its publication. With the restoration came promotion for Taylor. Jeremy Taylor's second wife was natural sister to the King, and a bishopric in Ireland, was both the reward of his loyalty, and a tribute to his relationship. From his appointment to office till his death, in 1667, he gave himself chiefly to the duties of his station.

In preparing an estimate of his character, as a preacher, I have looked through the sphere embraced in his "course of sermons for the whole year." These are fifty-two. The first thing which we notice, in examining this collection, is the small number of texts. The twenty-seven summer sermons have only twelve texts, and the twenty-five winter sermons, nine texts. In this circumstance, we have an index of a studious habit. He sat and mused on his text till the fire burned, and then fed his meditations till it was burned out. We noticed the same sedate habit in Barrow. But there was this difference; Barrow set his intellect to exhaust the subject, because his mathematical spirit demanded exhaustion. Taylor loved his theme, and therefore heaped about it all good and gracious things, to satisfy his affections. South generally made speeches, and as no preacher whose pulpit is a tribune, dares continue his harangue from Sunday to Sunday, so South seldom treated subjects in a series of sermons.

Of Taylor's twenty-one introductions, sixteen set out with a general truth. In this respect, there is a resemblance to South. His active imagination shows itself even here. The particle "when," which introduces seven out of twenty-one discourses, shows that his mind was sweeping through fields of time and space. The same is manifest in the anecdotes which open several of his sermons. His introductions were

longer and more oratorical than Barrow's or South's. What Barrow did by exegesis, Taylor did by explication of the general character of his subject. He was sure of charming his audience with a delightful good will, and an easy attention, by the graces of his style. Like the fabled goddess of Spring, his touch called forth flowers wherever he walked. His soul was alive to the poetry of nature. He loved nature, and drank deep draughts of her beauty and health, both in romantic Wales, and among the lakes of the north of Ireland. This rich rural breath exhales from all his productions, especially from his practical and devotional works. His love and study of nature rewarded him manifoldly. It refreshed his heart, and garlanded his style. As the Hebrew Psalmist mingled his solemn harp notes with the roar of the great sea and the sighs of his native cedars, so the Shakspeare of Divines guided his pen to the droopings of a thousand smiling flowers, and the countless laughter of many waters. Nor was the flower of the field merely a garland for his pen, but distilled in the alembic of his spirit, it yielded also medicinal virtues. To him, as to every great and good soul, even as to the great teacher himself, nature spoke a spiritual language, for she is God's beloved child.

In this aspect of his style, we discover much of his merit, and here too, we see some of his more prominent faults as a writer. He seems at times to dally with the charms of nature, while employing her as a helpmate. His logic effloresces into rhetoric. Illustration becomes mixed with argument, and the confused mass of the *utile et dulce* imposes on others, as it doubtless imposed, sometimes, on himself. Still, Jeremy Taylor is not wanting in logic. There is a magnanimity of feeling, a candor of statement, a sweetness of appeal accompanying his reasoning, which was more sure to give him the victory, than more dialectic skill. And I imagine there was nothing so formidable in his polemic writings, as his fairness and gentleness. In stripping the cloak from the traveller, Taylor would surpass Barrow or South. South would blow upon him with the fury of the north wind, and seek to carry it by storm. Barrow would carefully cut thread after thread of the loop, till it should finally be loosened; but neither of them would get the control of the traveller's hands. But Taylor, breathing upon him, like the sun from the southern sky, would so warm his heart, that at last he would fain himself lay it aside, hardly suspecting that he had been constrained thereunto, so gentle was Taylor's violence. There

are no salient points in his style, such as arrest one's notice in South. The scenery of his style is a flowing mead, with pure running streams, meandering beneath overhanging trees, whose branches, waving in the quiet air, are filled with the music of birds—so sweet, so peaceful, so enchanting is it all. The magnanimity of Taylor, joined to his deep experience of vital godliness, put formidable weapons against dogmatism, into his hands. Magnanimity softened by grace, was the balance-wheel of his mind. Differing opinions, which kept smaller souls in angry conflict with each other, or painful disquietude with themselves, seemed only to give him the greater stability; like the fixed sun amid the distracting forces of the circumjacent planets. Owing to this large-heartedness by nature and grace, his thoughts and language frequently travelled beyond the rubric, not as did South, because he had no religion, but because he had too much. Religious experience, both in depth and breadth, marks his sermons. His life is accurately reflected in them. Of course, he was a close observer, but owing to his meditative, subjective spirit, the times served rather to reflect him, than he did the times. In South's sermons we have South's times, but in Taylor's sermons we have Taylor's life. A life which the times chastened by persecution, and ungodliness, and lasciviousness, and sensuality, into charity, purity, meekness and heavenly-mindedness. One studies South to know men, but Taylor to know man. His intimate knowledge of man's deep spiritual workings, reminds one of the writers of the middle ages, and of the quietists. All his writings reveal minute spiritual observations and description, and his prescriptions for spiritual maladies show a most careful study and intimate acquaintance with the diagnosis of the soul's diseases. Barrow is most concerned with the articulation of truth, South with the truth itself, Taylor with its practical bearings. Barrow was the most skilful anatomist, South the profoundest physiologist, but Taylor was the best physician. Commend us and a sick world to the pharmacy of the good bishop, rather than to the deft scalpel of Barrow, or the braying mortar of South. We need mollifying, not mauling. The texts which he chose, and the subjects which he treated, compared with those of Barrow and South, show how deep his experience reached into spiritual things: Rom. 8: 9, 10.—"Of the growth of grace," two sermons. 2 Pet. 3: 18.—"Growth in grace," two sermons. Jude 22, 23. "Growth in sin," two sermons. Matt. 26: 41. "The Fl. and Spirit," two



sermons. Rom. 7 : 19. "Christian conquest over the body of sin," &c. South's themes are such as these :

"False methods of governing the church of England exploded."—Gal. 2 : 5.

"Enthusiasts not led by the spirit of God."—Rom. 8 : 14.

"Pretence of conscience no excuse for rebellion."—Judges 19 : 30.

"Of the fatal imposture and force of words" (four sermons).—Is. 5 : 20.

"Against long extempore prayers."—Eccl. 5 : 2.

"Religion the best reason of state."—1 Kings 13 : 33, 34.

"Interest deposed and truth restored."—Matt. 10 : 33.

Barrows sermons are mainly concerned with good morals. E. g. "Against foolish talking and jesting." "Rash and vain swearing." "Evil speaking in general." "Slander," two. "Detraction." "Rash censuring and judging." "On contentment," five. "Industry," five. "Obedience to superiors in Church and State, four. This same trait of a deep religious experience, appears in his Scripture quotations. South never quotes anything hardly ; Barrow is on the outside of the Bible ; he quotes words, he used texts of Scripture as he used axioms or formulas. But Taylor is on the inside of the Bible ; it is the *holy* Bible to him, and he quotes its spirit. Therefore, though in quantity he falls beneath Barrow, in quality he rises above him. Taylor is quite as profuse in quoting from the classics, as is Barrow ; and of the fathers he makes a still more frequent use, but with Taylor it is mainly ornament, while Barrow did it with manifest relish. He loved the book of Proverbs and Ecclesiastes. He was loth to uncanonize "The Wisdom of Solomon" and "Jesus the Son of Sirach." Taylor was fond of an anecdote from Diogenes, Laertes, or any other old story-teller, to garnish his style with "the merrietary." But Barrow coveted it because it was in a book—an old book—a Greek or Latin book, and might be deftly woven into an argument. Any one that heard of Taylor writing "Holy Living" and "Holy Dying," would suppose him a man of deep experience ; the same inference would be drawn from his "*Ductor Dubitantium*." His experimental knowledge was made eminently practical. He was a working Christian. Of this we will feel persuaded, if to the fact of his writing "Holy Living," we add such aphorisms as these : "Christianity is all for practice ;" "Christianity is not so much a divine institution, as a divine frame and temper of spirit ;" "Theology is rather a divine life, than a di-

vine knowledge;" and his whole sermon, *Via intelligentiæ* John 7: 17, before the University of Dublin.

It is difficult to examine Taylor with a view to criticism. He charms you, and allures you off from your purpose, and then disarms you. His matter takes off your attention from his manner, as good wine takes off the attention from the goblet, but when you turn to examine the cup, it is pure gold, twenty-two carats fine, and wrought with cunning work.

He abounds in musical sentences, fine poetical thoughts, and fine conceits of fancy. His mind is exuberant, so his soul, making his style flow like a full stream, bank full, but not turbid. There is great variety in his style. Sometimes it is concise, but usually full. His fine fancy, joined to a quick invention, makes a thought seem Kaleidoscopic, under his manipulations. And then his wealth of words often tempted him to hang about his thoughts the most cunningly wrought drapery. Like frost on glass, his thoughts deviated into all the vagaries of graceful and airy forms of expression. He had a fine sense for analogy. He saw them in the general, and could follow them, without confusion, into the minutest details. At times he is quite antithetic, and in his long sustained parallels, there arises at times a reverberation of the sense, heating and glowing like a blast furnace.

In the use of language and figures, there is a certain rough candor and homespun simplicity common to him with South and Barrow. A rusticity which would offend modern ears, and which, in the change of associations, appears as blots and stains on their pages. "A glutton," for example, is called by Taylor "a walking rottenness," "a perfumed carcass."—With him "a spade" is "a spade," and "the devil" "the devil." In speaking of vice, there is a robustness in his speech which might offend ears polite, but it ministered to no prurieny. His language too, is remarkably plain and Saxon, and with the exception of certain scholastic excrescences, can be understood by a child.

But I must stop; a few remarks of a practical nature suggest themselves.

As a model for ministers, Jeremy Taylor is unequalled, in the spirituality and depth of his religious experience, by any of his contemporaries in the Established Church. One can study him, not only safely, but profitably, as a religious teacher. Every theologian may safely covet his religious magnanimity, which could appreciate goodness anywhere, even outside of his own exclusive organization.

For those who wish to study human life, as it develops under grace, and who further wish to know how to arrange and express their thoughts in sermons on the Christian graces, let them study Taylor. In cultivating a beautiful style, such as is fitted for the wants of the afflicted, the gentle, the timid—a style adapted to woman, to the communion table, the chamber of sickness and death—study Jeremy Taylor. Barrow addresses solely the intellect, South chiefly the will, Taylor mainly the sensibilities. Barrow is the best moral essayist, South the greatest orator, but Taylor the best man, the best preacher, and the only Christian apparently. South's oratory rolls out impetuously, dark and threatening, like a thunder cloud, with fiery bolts playing over its surface, and leaping from its bosom. Taylor's comes up like the pure cirrus, "shepherded by gentle winds." Like that thunder cloud, South drenches you with a storm of wind and hail.—Taylor distills gently his shower of fancy, feeling and reason. South scolds you, and makes you ashamed, or angry, or both. Taylor takes you by the hand, with a tender appeal; he is not angry with you, and you cannot be angry with him; you may find his advice distasteful, but he looks you so kindly in the face, that you know he is sincere, and you are more than half persuaded to do as he says.

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### ARTICLE III.

#### PASTORAL VISITS TO THE SICK AND DYING.

*Condensed from the German of Eucharis Kündig, minister at St. Peter's in Basle.*

By Rev. G. F. Krotel, A. M., Lancaster, Pa.

#### I. THE MINISTER'S DUTY TO VISIT THE SICK.

HE who becomes the spiritual shepherd of a Christian congregation, knows that preaching and catechization do not constitute his entire duty, but that he is charged with the *special care of souls*. In this sphere we give prominence to the *visitation of the sick*, because here, especially, pastoral labor may exert a decided influence upon the salvation of the soul.

The pastor finds his most arduous and trying duties in the chamber of sickness and death. On this account many ministers avoid the performance of this duty, prompted either by fear or timidity. But still worse is the ease of those pastors, who think lightly of the influence of visits to the sick, and hail all apologies for such indolence, unbelief, and want of true christian love.

How can an evangelical minister neglect to visit the suffering and sick members of his congregation, when he remembers that Christ urges him to do so, by his own exalted example, and unmistakable commands? He "went about doing good, and healing all that were oppressed of the devil; for God was with him (Acts 10: 38). He not only never rejected the needy, but sought them and offered his assistance, as was the case with the man at the pool of Bethesda, to whom he said: "Wilt thou be made whole?" (John 5: 6.) Christ proved himself the Good Shepherd described by the prophet: "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was sick." And he thus denounces all hirelings: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." (Ezek. 34: 16, 4.) If Christ condescends to the feeble and sick, shall *we* neglect them? Christ enjoins *love* as the evidence of true discipleship; and he will require the fruits of this love at the judgment, when he shall say: "*I was sick, and ye visited me.*" (Matt. 25: 36.) Should not the shepherds whom he has appointed over the flock, feel themselves called to bring forth such fruits, and especially to visit the sick? He commanded the twelve and the seventy, "to heal the sick, and say unto them, the kingdom of God is come nigh unto you;" (Luke 9: 2; 10: 9) and they did so. He promised that they should "lay hands on the sick, and they shall recover," and it was fulfilled. Shall I remind you of the attention given to the suffering and sick by *Peter, John and Paul*, and how *James* says, that the elders of the church should be called to the sick? (James 5: 14, 15.)

Succeeding centuries of the church enjoined the same duty upon pastors. All the *Fathers* insist upon it. *Polycarp*, bishop of Smyrna, in his epistle to the Philippians, says:

"The presbyters must be full of sympathy and compassion towards all; they should restore the wandering, *visit all the sick*, and never neglect widows, orphans, and the poor." Thus *Chrysostom* admonishes to visit the sick, to comfort mourners, and to aid the oppressed. The *Reformers* were equally earnest in enjoining this duty upon pastors. All books of discipline, and instruction in reference to pastoral duties, in the evangelical church, bind this duty upon the pastor's conscience. Have not the most eminent pastors distinguished themselves in this department, and do they not confess, that their labors here were most successful and blessed? The venerable *C. W. Oemler* confesses, that he counts the hours spent at the bedside of the sick and dying, among the happiest of his life, and looks upon them as blessed seed for a future harvest.— Here the pastor can show his love; and here he will find the best opportunity for gaining the respect and confidence of his people. This will render him most popular; for every one appreciates this work of self-denial. Wherever congregations speak with great affection of their pastors, you may be sure that they have secured it by faithfulness and kindness in this respect. Many are no orators, but their people love them dearly for their care of the sick and sorrowful. The sick-room is no place for display, but one where infinite good may be done. *Vinet* says: "Let us add, that it *enhances the beauty and enforces the obligation* of these functions, that they offer small inducement to self-love and imagination. Here may be seen, in their purity, the seriousness, the austerity of the ministry. Public preaching is comparatively agreeable and easy; only then can we be sure of our vocation to the ministry, when we are inwardly drawn and constrained to exercise the care of souls." (*Pastoral Theology*, American Edition, p. 238.)

My own long experience enables me to say, that visits to the sick are not only arduous, but also bring us a rich reward. If we attend to them earnestly, we and others will be richly blessed. It affords an indescribable pleasure, when a sick man, refreshed by our visit, takes up the cross with new courage; or when a dying man presses our hand, and thanks us for the comfort and refreshment we brought to his soul. *If the pastor, therefore, is in his proper place anywhere, it is at the sick-bed.* *Sailer* well says: "If the duty of your office, or necessity, or the special confidence of the sick, or your own heart, call you to the sick, obey the call, for it is God's call, and bring new joy into the chamber of sorrow,

and new life into the chamber of death." *Vinet* lays great stress upon this part of the pastor's duty, and says: "The manner in which this duty is understood and discharged, measures the Christian life and the Christian spirit of each religious epoch." (Past. Theol., p. 275.)

Such visits, however, are of importance to the pastor himself. Here is a school in which to acquire self-knowledge and the knowledge of men. Here he gathers materials for sermons. Here he learns to know his people, so that he can preach according to their wants. Here he finds much to encourage him; and here he is also made painfully to feel his own feebleness. Here he receives mighty impulses to prayer, and is made to realize the holy earnestness of his calling. Let us therefore, brethren, never complain when called to visit the sick, but rather thank God for every such call. Joyfully hasten to discharge this duty, and be not deterred by modesty, want of fluency, youth, or, worst of all, indolence. Let us go in Christ's name, and full of his love; then we shall always find the proper word, and a blessing will not be wanting.

## II. THE OBJECT OF VISITS TO THE SICK.

The minister may coöperate with the physician, in promoting the *bodily* convalescence of the patient, by exerting an influence upon his mind and feelings; but his highest aim must ever be, to *promote those purposes of God*, which he wishes to accomplish by such an affliction. He goes before us with his judgments; and we follow, as his servants, coöperating with him, in seeking to gain lost souls for the kingdom of God. For, although pains and sorrows caused by sin, are divine chastisements, they are ultimately also intended to be divine blessings, and means of salvation and education in the hands of eternal love. God's designs vary, according to the different circumstances and character of different persons. It is the pastor's object to endeavor to discover the *particular* design of God, and to lead the patient to see and take it to heart. To this he must devote time and patience; and thoroughly investigate the condition of the soul before him.

To do this, would not only be too difficult, but at times, impossible, did not the sick themselves often give a clue to the pastor, by words and expressions, which he must carefully note, and which often give a deep insight into the state of the patient's soul. One will say: "Alas! I have been too secure

and careless, and needed chastisement!" Another: "As long as we are well, we only think of earthly labor and gain, and forget eternal things; but then God shows us the utter vanity of these things, and impels the soul to choose the good part." Another utters an important confession, when he says: "Should God permit me to get well again, I would make a better use of my time, attend to many postponed duties, frequent the house of God, and read the Bible." A fourth reveals his self-righteousness: "I cannot tell what I have done to merit this chastisement; I always did my duty." An upright soul will say: "That the mighty, chastening hand of God almost crushes it, and that the feeling of sinfulness and wretchedness is almost overwhelming." You will soon learn what kind of work these souls require of you.

I have sometimes met Christians who maintained that God wished to direct their attention, by means of sickness, to a *particular* sin, hitherto hidden from them. I knew a lady, who for a long time vainly endeavored to discover the *particular* sin which, she supposed, was the cause of her affliction. I vainly sought to banish such thoughts from her mind. At a preparatory service, I had preached from 1 Cor. 11: 30, "For this cause many are weak among you, and many sleep;" and visiting my invalid friend afterwards, I casually repeated parts of the sermon to her. She immediately exclaimed:—"Now I have discovered the sin; at the last communion I communed unworthily, for I was not truly reconciled; and hence this chastening!" She manifested genuine repentance, asked and obtained forgiveness, and recovered. However, such persons must be cautioned against *legalism*; and that they may not lose sight of their sinful *state*, by thus searching after a *single sin*.

Many sick persons seem to think, that the visits of the minister save them the trouble of caring for their souls *themselves*. We are to banish all thoughts of the magical effects of our visits, and impress it upon them, that no one can repent, be converted, believe in and love God for them; or that our service for them can open heaven to them. An aged sinner, to whose death-bed I was called, saluted me thus: "Ah! my dear pastor, I hope you will do all you can with God, to secure my admittance to heaven!" May no minister be flattered by such confidence, and imagine that he can do something *for* others!

But the difficult task of visiting the sick, is rendered more easy to the minister, by the silence into which the invalid is



introduced. Cut off from former scenes, incapable of enjoying the joys of life, many a soul, upon a sick-bed, is turned in upon itself, and filled with solemn and earnest thoughts. The proud are humbled; the self-willed become submissive; and the stiff-necked are softened. The loneliness of the sick room promotes meditation upon the past; deep sighs arise; feelings of repentance begin to stir; the heart is softened; the eye sheds tears; the soul longs for consolation, begins to pray, to hunger after God's word, and to strive to obtain hope; for it is full of thoughts of death. It is the pastor's work at the sick-bed, to promote and to direct such thoughts and feelings, where they exist; and where they do not, to endeavor to arouse them. He thus promotes the ends of God, and becomes a *laborer together with God*. (1 Cor. 3: 9.)

### III. OF THE YOUNG MINISTER'S PREPARATION FOR THIS PART OF HIS OFFICE.

As soon as I had been ordained, I was called to the sick-bed. How was I *prepared* for the discharge of this important part of my office?

I must honestly confess, that the *University* did not prepare me, although our theological course at that time was eminently practical. And for a long time I became acquainted with no Theological school, that properly attended to this important work. I rejoice to be able to say, that our days exhibit an improvement in this respect, and that many schools combine theory and practice. *Hagenbach* speaks of the bridge from the school into active life, needed by many, and says: "Pastoral theology must build this bridge; she must furnish the future shepherd with the ring and staff." But do not many of our schools afford nothing but a slender bridge of paper, over which the young minister is to take his trying walk to the sick and death-bed? Instead of providing him with a shepherd's staff, with which to go up and down among his people, they deck him with a Sunday coat, and make nothing of him but a preacher, catechist, and liturgist. Look at even modern works on Pastoral Theology, and you will see the truth of this. Here is the third edition of *Hüffel's* Pastoral Theology, and in this large work, five pages are devoted to "The pastor's care of the sick." And what is its principal recommendation? "Let him strive to conquer all disgust, which is frequently excited." And then follows a recipe for the preparation of vinegar as a preventive against the plague! *Harris*, with all his rich experience, devotes but

a small space to visits to the sick, in his Pastoral Theology, a work of eight hundred and forty pages. The excellent *Vinet* devotes more space, in proportion to the size of his work, than others; and his matter is by far the best. He does not attempt a "scientific definition" of a visit to the sick; but gives golden rules for the special care of souls, that deserve the closest study on the part of young ministers. Ancient works on Pastoral Theology, such as that by *Michael Sailer*, and *Jacobi's* contributions, treat more extensively of this subject. At a still earlier day we meet with excellent directions for the pastor at the sick-bed, and these are sometimes appended to prayer-books. Such a one is the excellent work of *Samuel Urlsperger* for the sick and dying, containing thoughts from *Hedinger*, *Spener*, and *Marperger*. Another excellent work is *C. W. Oemler's*, "The preacher at the sick-bed of his hearers," in five volumes. Besides this, we have *forms of prayer*, and *specimens of addresses* to the sick, for the use of ministers. The former, if scriptural and brief, may aid the weak brethren; but the latter are worthless.

Although I was not prepared by Theological lectures, I was not unprepared for this important duty, which fills many a young minister with greater dread than his first sermon. I was frequently ill in my youth, and during my years of study. Though it was a grievous burden at the time, I soon learned to know its value for my future spiritual calling. I became interested in the sick; I loved them, and loved to approach their beds; I was not shocked by their appearance; and I could sympathize with them in such a way, that I soon gained their confidence. A minister who has never been seriously ill, may find it more difficult to understand and appreciate the situation of the sick. Let young theologians not look upon illness and trouble that befall them, as misfortunes; but apply the word: "It is good for a man that he bear the yoke in his youth." (Lament. 3: 27.) Besides the above, my mother was sick during eight years, during which time she was faithfully visited by the two excellent pastors of the congregation. When a boy and student, I was frequently present during these visits. Often I became her third pastor, and read devotional books to her, about which she loved to converse with me. Not every student of theology enjoys such opportunities.

But many have relatives or friends, where sick persons may be met with; or they hear of such in the neighborhood, and they should embrace all such opportunities to approach

the bed-side of the sick and dying. Here too, the means for our education are close at hand. Students of medicine possess an advantage in having hospitals and clinical lectures. Let young ministers accompany an older pastor in his visits; for even to learn to feel at home in the chamber of sorrow, is of great importance. *Otto von Gerlach* assigned a number of sick to students of theology, whom they were obliged to visit, and report concerning them. He however, enters the best school, who becomes the vicar of some excellent pastor, and makes his first visits at the side of such a guide. Students of theology should be deeply impressed with the necessity of an earnest preparation for this part of their future work. The Roman Catholics, as a general thing, excel us, in preparing their priests for practical usefulness in the church; although we will not forget, how much mere training and formalism have to do with it.

I am aware, that mere *directions* have never yet made any one a good pastor at the sick-bed; this is a fruit of ripe experience. But it is of great importance, that the student should fix his eye upon this future duty, and strive to form his *personal* habits, that they may not interfere with its proper discharge. *Nitzsch* says: "Although skill in speech, reasoning, and description, science and education are of great importance here also, nevertheless the care of souls, as no other part of our office, demands the entire *person* of the minister, and calls for moral faithfulness and depth, spiritual experience, a knowledge of the world and of men, holy presence of mind and courage, all the humility and boldness of love, and a constant readiness for the prayer of faith." In these days, when respect for the office yields to a consideration of the personal qualifications of the pastor, he must lay aside everything that might interfere with his acceptance; and cultivate whatever may in future secure the confidence and love of the souls entrusted to his care. Students should feel deeply grateful to every one that points out to them their bad habits, and objectionable features of their character. Those who imagine that even the sick and dying must endure their rude, uncouth, and filthy habits, will find themselves greatly mistaken. But let me speak more at length of the personal qualifications required in a pastor.

IV. OF THE PERSONAL QUALIFICATIONS OF THE PASTOR, AS  
A VISITOR OF THE SICK.

Some might be disposed to believe, that no *special personal qualifications* of the pastor are required, in the discharge of the special care of souls, and especially, the visitation of the sick. But experience, and a proper view of the extent, earnestness and importance of this part of our official duty, will teach us a different lesson.

*Paul* writes to *Timothy*, "Let no man despise thy youth." (1 Tim. 4: 12.) We do not always heed this word. There is less objection to youth in the *preacher*, than in the *pastor*; and the *young* minister, like the young physician, often finds it difficult to gain access and confidence. One of my first invalids, was an old, rich farmer, who did not enjoy a good repute. He was very sick, and very much afraid of death. I saw that his time was short, and at once began to preach repentance to him. He looked at me in surprise, and said: "I have been told that our new minister was *very young*, and yet he wants to talk so to an *old man*." I referred him to my *office*, which God commanded me to fulfil towards him. But I often felt sad, when I was obliged to instruct and exhort the aged; but sometimes this very feeling enabled me to say words that gained their confidence. To an aged, educated lady, who long was unable to see God's purpose in her affliction, I once frankly said, that it was exceedingly painful to me to be obliged to teach the very first rudiments of Christianity to one like her, who had been a Christian so much longer than myself, and who, as an elder sister, should rather be giving instruction to me. This had a good effect; she felt ashamed, and our conversations became more cordial and effective.

*Modesty* in a young minister, is most successful in gaining the affection and confidence of the aged. "Rebuke not an elder, but entreat him as a father." (1 Tim. 5: 1.) An older minister enjoys greater advantages, in the special care of souls, than a young one; and this is still more the case with one who has served the same congregation many years.

*Sympathy* is one of the most excellent qualifications of the spiritual visitor of the sick. He who can gaze upon great infirmity, bitter want, severe sufferings, great distress, a death-struggle, or a weeping family, without being moved; and can only utter cold, dry, comfortless words, in a didactic tone, has not been called to the pastoral office. A pressure

of the hand, a tear, do more with the suffering, than many words. Many years ago, an excellent member of my church died suddenly. I hastened to the house of mourning, but could not speak, sorrow and tears rendering me speechless. I felt inclined to be *ashamed* of this conduct; but it spoke to their hearts in such a way, that their love has been mine to this day. *Paul* commands us to "weep with them that weep." (Rom. 12: 15.) And it is written of our *Savior*: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a *merciful* and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Heb. 2: 17, 18.) Let us remember this passage, when we are summoned to visit the suffering and sad. Our entrance into the sick-room should be expressive of sympathy; and this should accompany our friendly greeting. But we should avoid an effeminate, sentimental manner, which destroys that earnestness which must ever accompany our sympathy. The young minister, like the young physician, will find the greatest difficulty in the outset. My first visits were paid to severe sufferers, and I could neither eat nor sleep after them. Gradually, however, we become accustomed to it, and our feelings are less vividly excited. Nevertheless I fight against that callousness, which results from habit, by endeavoring to put myself, in imagination, in the place of the sufferer. A young minister, nurtured in the lap of opulence, and whose youth was never clouded by care and sorrow, may find great difficulty in realizing the situation of the *poor* sick person; he might be tempted to express too much commiseration, or to turn proudly, and disgusted, from the sufferer. "But he who banishes suffering and death from his thoughts, and prefers to avoid looking upon them, was never intended for a pastor." Students of Theology should, therefore, shun an effeminate and luxurious manner of life; they should go to the house of mourning, rather than to the house of feasting. (Eccles. 7: 3—5.) Above all things should a young theologian cultivate the nobler, philanthropic feelings of his heart, and take good care that immoderate joyousness and excessive indulgence of the senses do not suppress them; so that he may not enter, with an unfeeling heart, an office in which he is to prove himself a most sympathizing friend and comforter.

Intimately connected with this is *gentleness*, combined with a *cheerful composure*, which is very grateful to the sick. Even though he may be in danger, he should always be approached in this way; it will inspire confidence, and enable us more successfully to converse with him concerning his dangerous condition. By this I do not recommend *Hüffel's* advice: "The minister should *always* approach the sick-bed as a pleasant, amiable herald of the Gospel, encouraging hope of recovery, wherever he perceives a love of life, and presenting pleasing pictures of death, where there is no hope." Such sentimentality, which is not founded in truth and love, is not the gentleness I mean; this, according to *Paul*, is a fruit of the Holy Spirit, who is always a Spirit of truth.

With many pastors, however, gentleness is not a *constant* virtue; they sometimes yield to a bad temper, even in their families. Wo to the sick, who call him in such a mood! An Arabian proverb says: "A morose visitor is more grievous to the sick, than the sickness itself."

Other ministers become ill-humored when called to the sick, not on account of laziness or a love of ease, but because they are disturbed in the midst of a favorite recreation, such as music, reading, scientific pursuits, society, walks, etc. (I will not even mention occupations unbecoming to a minister.) Let no one suffer himself to be held in bondage by such things; but unhesitatingly and cheerfully obey the call of duty. He who wishes to influence the will of others, must learn to subject his own. He who yields to his inclinations, will soon become the victim of every temptation. Clergymen who in youth always had their own way, feel the difficulties of an office which demands daily self-denial, and friendly services to others. He who is unable to deny himself the most agreeable occupation, and at once to hasten from the midst of enjoyment, with a *cheerful* countenance to the sick-bed, has not come up to the requirements of his office. A minister, whose wife told him that a sick person required his immediate presence, replied: "I will come, but I must finish my pipe first." Another said: "That he could or would not live, or at least work, if he could not smoke," and yet he admitted that smoking injured his health. How can such a slave of habit influence others? Yes, a good pastor must make his personality exert an influence upon the feelings of others. A strong will, conquering our own inclinations, is the death of sloth, which is so natural to us; for *Kant* says: "Man is by nature indolent." Hence so many put off needful duties, and

postpone their visits to the sick : a neglect, of which I have not always been innocent. Sometimes we are suddenly and vividly reminded of some *particular* invalid, and feel inwardly urged to visit him *to-day* : hasten to do it ; for doubtless something unexpected has transpired there. Do not suffer a slight indisposition to keep you back, nor speak so often of the care you ought to take of yourself. You should not even suffer your wife to influence you too much in this respect. We should not complain even when we are summoned at night. I confess to such complaints, not on account of my own comfort, but the thoughtlessness of some people. Whilst residing in the country I was, at midnight, summoned to a house some miles off. When I reached the house, the sick man said : "I only sent for you to ask you, what doctor I should call?" I confess that this was too much for my good nature, and that I was unable to conceal my displeasure.— But I soon ascertained the true cause of this sudden call. The invalid was a great and impenitent sinner, whom I had visited the day previous, and addressed very solemnly. This seemed to have aroused feelings of repentance ; and, full of trouble, he sent for me ; but, when I arrived, he suppressed these feelings, and endeavored to conceal the true state of his mind by propounding this question. In the city I have been called to the sick, at night also, and heard sometimes, that they had been sick for a long time, without having called a minister. Here too I felt dissatisfied, but honestly feel ashamed of it now, and confess, that we pastors should be happy to go, even when it is out of season. Is not this better than to go in the morning, when the patient is unconscious or dead, and hear "that during the night he was exceedingly anxious to see the minister, but they did not like to disturb his rest by calling him." This has happened to me ; and I have always felt sad, that the people thought the pastor was so fond of his own comfort ; especially in the case of some dear invalid, who wished me to be present when he died. The minister should carefully avoid seeming annoyed, when he is called to the sick ; and he must not appear to be so to the messenger, for these things are reported at home, and do not prepare for him a cordial welcome. He should also, when visiting other families, carefully abstain from *complaining* about the numerous visits he is obliged to make to the sick ; this too, is reported, and prevents persons from calling him, except in cases of extreme necessity.



Many find it very difficult to visit the sick, on account of the *nausea* which sometimes compels them to leave the room. I know, by bitter experience, what this is. Should the patient see this, we might easily lose his confidence; for very few can distinguish between themselves and their disease. My very first visit was paid to a sick woman, whose face was turned towards the wall, whilst I was shown to a chair close by the bed. Suddenly she turned towards me, and revealed a face fearfully disfigured by a cancer. At the same moment, a little child in the room, fell upon the floor; I ran, raised it, and carried it to the open window, and thus recovered myself. Another female, whom I visited for three months, and whose disease diffused a very unpleasant odor, would not allow a window to be open, although it was summer. She required me to visit her daily; the stench was almost insufferable, and I was compelled to ask a colleague to alternate with me in these visits. But my severest trial was at the death-bed of a man who had a nervous fever. When I had prayed with him, he beckoned to me to bend down towards him. I did so, supposing he wished to tell me something; but he threw his arm about my neck, and kissed me. I forced myself to conceal my emotion, hastened into the open air, and escaped without serious consequences.

It is more customary in the country, than in the city, to show sores, wounds, and the like, to the minister; and it would not do to refuse to see such always, and to turn away with disgust. It may be well, previous to such visits, to drop some perfume upon a handkerchief, or take some other precautionary step. But a courage, called forth and strengthened by prayer, was ever my best protection.

The pastor at the sick-bed also needs *wisdom* and true Christian *prudence*. He should ever be endowed with presence of mind. He should not lose sight of the distinctions of age, sex, character, disease, station, avocation, education, and the like. A single thoughtless word often does great harm, and robs us of the confidence of the invalid and all the relatives. The pastor should, therefore, take heed to his words, without anything like pedantry. It is true, that there was but one perfect man, who never offended in a single word. (James 3: 2.) But in many things we offend all; and especially need God's pardon for our sins in word. The minister should not curiously pry into family secrets and the like, that do not concern him. If such things are made known to him, he must not reveal them; and he should never speak upon

the pulpit, of sick persons yet living. If a troubled conscience reveals anything to a pastor, he should conscientiously observe the *sigillum pastorale*. If he should get the reputation of a tale-bearer, he would lose all confidence and influence. He should be prudent also in his outward deportment; he should not offend by sitting too far from the sick-bed, or by finding fault with any disorder he may observe in the room.

If the pastor is requested to communicate some painful intelligence to the patient, he should prepare him by prayer, and unfold it with great prudence and deep sympathy. I have been called upon to discharge this painful duty; and have several times announced to sick mothers, the sudden death of their sons, in a foreign land. This duty was always exceedingly painful, and drove me to prayer.

*Humility* is another ministerial virtue. How it strengthens the confidence in a pastor, upon the part of a poor penitent, confessing his sins and helplessness, when the pastor is humble, and never forgets that a *sinner* is conversing with the sinner. Some persons look upon ministers as almost perfect, and, when we exhort them to patience and growth in holiness, say: "Yes, if I only was as pious as you are, Sir; you will certainly go to heaven!" Here it is very necessary to tell them, that a poor sinful heart beats under the black coat, and that we are by God's grace and mercy, what we are. We should tell them, as far as it may be proper, of our own experiences, of our sufferings and conflicts: we shall lose nothing by it. Who has not been moved by *Paul's* confession in 1 Tim. 1: 12—17? A true self-knowledge will lead us to a true knowledge of others. I once heard of a minister, to whom a sorrowing woman confessed her weakness and ever-returning unfaithfulness. He said to her: "Do as I do; I have always pursued the right way, without turning to the right or left." Upon this the afflicted one said to him: "You cannot be my pastor!"

The more the pastor knows of salvation, by his own experience of divine grace and the power of gospel truth, so much the more will *faith in Christ and love to him* constrain him to seek to win souls for Christ. Humble confidence, the courage and the joy of faith will then accompany him to the sick and death-bed. He will direct all his patients to *Christ*, the only Savior of sinners, remembering that man cannot give them eternal life. At such places I have often asked myself, "what could a rationalist say here, and what comfort could he give to these distressed souls?" and thanked God that

faith in the Savior of sinners had been given to me. I have been very deeply moved to see how the sick revived with a new hope, when I preached Christ crucified to them. Dear brethren, may it ever be our glory and delight, to *preach the Savior* to the sick and dying!

If the love of Christ dwells in the pastor's heart, he will show this *merciful love* to every sinner, to whose sick-bed he may be called. This love will not only give him needful courage, but *that patience*, without which he cannot succeed. Sometimes the patient's ignorance of the simplest evangelical truths hinders our success; or we are delayed by a long recital of all the particulars of his illness; or our time is consumed by a narrative of temporal and family affairs, and the like. Let not the pastor lose patience, nor harshly interrupt the narrator. If his time is precious, let him modestly intimate it, and express a wish to speak about matters of greater moment. If he sees that his visit must be repeated, he may as well hear all this at first, so that he may be spared afterwards. However, an attentive hearer may also learn many things from these long narratives. The patient may talk about these things, to prevent his pastor from speaking about other things; or he may do it, to set forth something to his own glory. But his patience is most severely tried by those who resist his work, or manifest an utter indifference, or are spiritually and morally blunted to such a degree, that they are unable to comprehend little or nothing of what they hear. But charity hopeth all things, and untiringly devises new ways to win souls. He who accounts that the long-suffering of our Lord is *his* salvation, will not be impatient towards other sinners. (2 Pet. 3: 15.)

*Prayer* is the pastor's best preparation for visiting the sick; this makes him gentle and patient. Prayer should, therefore, be his life-element, in which he moves daily. As *Moses'* face shone when he descended from the mount, because he had talked with the Lord, (Exod. 34: 29): so must it be with the pastor when he visits the sick; prayer must strengthen him, give unction to his visit, and power to his words. He must not only pray for himself, but also for the sick whom he is about to visit. Let him pray for wisdom and patience, and they shall be given to him. (James 1: 5.) Let him pray for true presence of mind, which here depends upon the Holy Spirit, and it shall be given. Let him, in his closet, as a true priest, bear his sick parishioners upon his heart before the throne of grace. You have often experienced a sense of

dryness and barrenness of heart, of weakness and personal want, which depressed you when going to the sick; but you have doubtless also experienced, how God gives grace to the humble, how his power is strong in our weakness, and refreshes the thirsty. After such visits we have felt, that a virtue has gone forth from us.

But we can expect God's assistance only when we, *on our part*, do all we can towards the proper discharge of our duty, and interpose no obstacles to our success. We should premeditate the course of conversation we intend to take with the invalid; for we are not always put into a proper mood by sitting at his bed-side; and it is very painful to sit there, without being able to begin in an appropriate way. We must not make too special a preparation, like the catechist, who previously writes down all the questions and answers, without leaving room for what the children may say, to disarrange his plan. We are often called too suddenly, to have time for preparation, but we may pray for the right word whilst on the way. The pastor will sometimes also feel constrained to ask himself, *after* a visit, whether he has dealt properly with the patient? Such a retrospect will be of great service for the future.

A pastor should abstain from indulging in too many recreations, between which and the sick-room there is so striking a contrast. I was a guest at a festival party, and, when in the midst of gaiety and enjoyment, I was suddenly called to a dying man, who wished to receive the Lord's Supper. Although I could not condemn myself for attending the party, I felt, nevertheless, that such diversions are not well adapted for one, who may, at a moment's warning, be called to the bed of death.

I love to visit the sick, after I have preached or lectured, or when I have meditated on some portion of Scripture that has refreshed my spirit. In my own experience I think I have found a walk more agreeable and healthful *after*, than *before* a visit to the sick; but even when taken before, it may prepare us, for the visible creation is also a word of God. *Steiger* remarks: "There is something solemn and holy in intercourse with the sick. He who is about to visit them, feels himself strangely moved; the quiet beating of the heart is interrupted; and we feel constrained to ask ourselves, whether we are worthy, pure, and *prepared*? In short, the sick-room is a little *sanctuary*."

V. OF THE RECIPROCAL ACTION OF PHYSICAL AND PSYCHICAL STATES, AND THE DEEPER CAUSES OF SICKNESS AND DEATH.

I had been a pastor for some time, diligently visiting the sick, without ever having meditated upon *the nature and the causes of disease, and its influence upon mental states*, when several very peculiar cases led me earnestly to consider the questions: *What is disease? and what influence does it exert upon the mind of the sick?* For experience and observation testify, that the sick man differs greatly—even mentally—from his usual condition when in health. An aged Christian female expressed to me her surprise at this change, for she had never been sick before; and said she would never have believed it possible, that sickness would produce such a change in us; and that it was wise to attend to the salvation of the soul in our healthy days.

There is no *physical* state, which does not, in a greater or less degree, affect the *psychical*. Therefore, the diseased condition of the bodily life interferes with the activity and effectiveness of psychical life. As long as we remain in this world, body and soul are so intimately connected, that every motion in the one, affects the other also. The sick body affects the soul, so that it becomes unnaturally irritable, feeble and low-spirited; and the mental states of the sick are constantly changing, from day to day, and even from hour to hour. We will soon see this. If they feel bodily worse, we shall find their souls disturbed, and unable to rise to loftier thoughts; and our visit exhausts and fatigues them. But if they are bodily better, or if they have enjoyed a good night's sleep, they are more cheerful, and disposed for conversation upon spiritual things.

This is not only true in general, but we shall also find that the abnormal state of *one* bodily organ may produce *one* corresponding abnormal mental state. Thus, affections of the liver unhappily affect the mind of the patient; everything possesses a dark and forbidding aspect; he becomes morose, irritable, impatient and obstinate. Affections of the stomach produce ill-humor and despondency; skin diseases are frequently followed by mental disease and melancholy. It is also well known that a derangement of the nervous system prevents strong mental exertion, weakens the will and depresses the spirits; and when long continued and very severe, frequently leads to mental derangement. How shall the soul

produce pure and sweet tones, when the instrument upon which it plays, is out of tune, or broken entirely?

*But the soul also moulds the body according to its will;* what shall we say, when the artist purposely untunes or breaks her instrument? We know that violent passions may destroy the soundest organism, and produce effects which, in turn, may exert an evil influence upon the mental state of the individual.

*Temperaments* also, which have an organic basis, and exert a very great influence, present an important study to the pastor. *Heinroth* says: "In his temperament man possesses the wind which drives the vessel of his life; and reason is his rudder."

If we neglect this reciprocal influence of body and soul, we are in danger of misapprehending the true state of our patients, and expecting that of them which they cannot do. We shall commit the great error of treating them like persons in health; and will also lose sight of the great difference between the sick, and treat all alike.

However important a correct knowledge of these states is to the pastor, he must beware of endeavoring to make the patient aware of them; for he might thus furnish him with a ready excuse for his conduct; whilst it is the pastor's task and duty, to weaken the influence of the body upon the soul, and, with the help of God, to lead more and more to the complete *supremacy of the spirit*. An old physician was in the habit of saying: "The bones must not rule." The pastor must strive to do this, even with a patient who is aware of these things, and is inclined to excuse himself by them, and his natural temperament. He must teach him to strive after that supremacy of the spirit, which can only be attained by humble faith in Him, of whom Paul says: "I can do all things through *Christ* which strengtheneth me." (Philippians 4: 13.) I visited a man, who had the liver complaint, and whose feelings were so bitter, that he frequently greatly grieved his family by violent ebullitions of anger. He tried to excuse these unchristian exhibitions by his peculiar disease. But when he truly repented, and believed, although his sickness continued, and even increased, meekness, patience, and resignation took the place of his former bitterness. "There fore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5: 17.)

We are glad to see, that in modern medical literature, notwithstanding the wide-spread materialism, the influence of the soul is properly acknowledged, and the necessity of a religious and christian influence upon the sick, admitted. Man's bodily organism is no longer spoken of merely as *animal*, but that it is well adapted for those higher purposes for which the Creator intended him. Not only theologians, but pastors also, should consider it a duty diligently to study *anthropology*, and especially *psychology*. Gregory of Naz. says: "The priest, in his character as the shepherd of souls, should be also well skilled in the *doctrine of the soul*." (Psychology.) We refer, in this connection, to the instructive works of *Heinroth, Shubert, Burdach, Jaeger, Feuchter's Leben*, etc.

The pastor will sometimes also find a knowledge of *physiognomy* useful, especially in his visits to the sick. We see how the physician observes the physiognomy of his patient, and how the latter seems annoyed by his gaze, and seeks to avoid it. The physician does it, because disease is so generally reflected in the countenance.

But all this does not enable us to grasp the real essence and the causes of disease; we only arrive at this, when we go back to the *fundamental cause* of all evil, and that is *sin*. We are led to this by the Bible, which teaches us that all men are sinners, and that we must, therefore, treat every sick man as a sinner also. The word *sorrow* occurs in connection with the very first sin. The whole host of diseases, and death at last, are consequences of sin. If death is the wages of sin, and if sin prepares the way for it, we cannot mistake the connection of sickness and sin. The Bible always connects these phenomena. *Moses* says: "For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath." (Psalm 90.) And *Paul* says: "And so death passed upon all men, for that all have sinned." (Rom. 5: 12.) Sin is the destroying poison, which has been introduced from without into man. This is most apparent in the *leprosy*, which the Bible regards as the principal disease, and which makes the living body a rotten and loathsome object. "The Mosaic law, therefore, made the leprosy a principal symbol of sin. The leper was excluded from all intercourse with the clean; and with rent clothes, bare head, and covered upper lip, he was to be a personified sin and wandering call to repentance, ever exclaiming, unclean, unclean!" (Levit. 13:



45, 46.) The Bible does not represent death as an evil created with man, or as a natural process connected with the human race, but as a divine judgment upon the race and the individual. The dread and shrinking from death proves that it is something unnatural to man, created after the image of the *living* God. That death is something that pollutes, and excludes man from communion with God, was impressed upon the Jews by the various laws of justification. He who had anything to do with a corpse, became unclean, i. e., incapable of sharing in the communion of his people with God. All these laws were intended to teach the people, that death is something unnatural and contrary to God's design, who created men *for life*, and not for death. Therefore, the Bible says: "*The wages of sin is death.*" (Rom. 6: 23.) The earthly death of the body was a necessary consequence of the spiritual death of the soul, of its violent separation from God. The *necessity* of dying arose from sin. Therefore the Bible deprives death of every ornament; her *memento mori* is not merely a reminder of mortality, or sad complaint, but of the wages of sin, of *guilt and judgment*.

*That we are all sinners*, and that all earthly evils are connected with sin, this the pastor must emphatically declare at the sick and death bed; and show the sick, that he who does not realize this, suffers doubly and vainly, because God cannot accomplish his ends with him. The knowledge of sin and guilt enables us better to understand sorrows, misfortunes, and the contrast of the real and ideal of human life. A merely natural view of these things, leads to the recognition of a blind fate, fails to lead the patient to a view of a higher purpose, and leaves him without support and hope. But such a scripture view, instituting a connection between suffering and conscience, awakens a sense of guilt, which leads to a feeling of the need of salvation, and finally to a knowledge of salvation.

I know how difficult it is to lead a patient to see the connection of his affliction with sin; but I also know what blessed results such a knowledge produces. A sick man, whom I visited, spoke of death as a necessary requirement of nature; yet the thought of death evidently *greatly disturbed* him. But as I found that he regarded the Bible with reverence, and, to some extent at least, as an authority, I laid before him all those passages, in which it most clearly speaks of death as a result of sin. This made him very thoughtful; and finally yielding fully to God's word, he grew in know-

ledge, and soon regarded death and eternity with the composure of a Christian. Another, who had served in several inferior public offices, called me to his death-bed, and informing me that he had chosen me to preach his funeral sermon, wished me to write down all the particulars of his life. He then recounted all his titles, and how faithfully he had labored for his fellow-citizens. When he was done, I said: "Surely, this is not all?" "Ah!" he replied, "I could tell much more, but let the most important suffice." "We cannot do that," I replied, "for you have forgotten to mention the principal thing." "What is that?" he asked in surprise. "That you are a poor sinner," I firmly replied. He seemed confused, but at once rejoined: "But there is a great difference among sinners!" "Yes," I said, "there are penitent and impenitent, humble and self-righteous sinners. Tell me, do you think that you must die on account of your *virtues*, or your *sins*?" And now I conversed with him about the passage, "the wages of sin is death." His eyes were opened; and as his life was prolonged for several weeks, he was able to draw up the particulars of his life, which were now enumerated modestly and humbly, the "poor sinner" not being forgotten.

But the Bible also points out the connection between the sins of mankind, and the fall in the *Spirit-world*. It reveals a kingdom of evil, where sin originally drew near to man, and which continues to exert a powerful influence. *Scripture* and the *Christian Church* of all ages, testify, "we wrestle not against flesh and blood, etc." (Ephes. 6: 11, 12.)

The question here arises: Are all evils here, and especially *bodily* diseases, *always* and under *all* circumstances *immediate* effects produced by the *devil* and *his angels*? Some pastors unreservedly *affirm*, whilst others as readily *deny* this. The former appeal to the Bible, and especially to Job. (Chap. 2: 7.) They also refer to the woman who was sick eighteen years, and how Christ said that *Satan* had bound her so long. (Luke 13: 16.) But they lay most stress upon the case of the *demoniacs*. They also refer to *Paul*, when he speaks of the "messenger of Satan to buffet me," (2 Cor. 12: 7) referring this to a *bodily* evil. Who can deny *demoniac* influences, in the face of these and other passages? But we must not forget, that against these were arrayed *powers of the Spirit of God*, for the recognition and expulsion of evil spirits, such as *no man* in our day possesses. I would not be understood to say, that such evil influences cannot be exerted now, and that the roaring and devouring lion no longer goes

about the world. But of this I am sure, that the devil cannot injure the souls, nor the *bodies* of those *who are in Christ*. If we have been delivered from the power of darkness, (Colos. 1 : 13) so important a part of our being as our *body*, cannot fall into the hands of the devil. *Paul* says, that the devil worketh, bodily and spiritually, *in the children of disobedience.*" (Ephes. 2 : 2.)

I cannot therefore subscribe to the opinion, that *all* bodily diseases are immediate works of the devil. Still less could I consent to the expression of such an opinion at the *sick-bed*; not even in cases in which I would feel obliged to ascribe it to demoniac influence. God knew Satan's desire in reference to *Job*, but he neither told *Job* nor his friends, that Satan had anything to do with him. Had God done so, *Job's* life and book would have had a different termination; then *Job* would have said: The Lord gave; Satan hath taken away—his name be accursed! To tell the patient that his sickness comes from the devil, can only do harm. Some are greatly excited, and fall into despair; whilst the self-righteous are very glad to roll all the blame upon Satan.

Is it not remarkable, that our Savior never said a word about the devil, to the many sick whom he healed; but always places their diseases in immediate connection *with their sins*! To him who had been sick thirty and eight years, he said, after he had healed him: "*Sin* no more, lest a worse thing come unto thee;" (John 5 : 14.) and to the man sick of the palsy: "Son, be of good cheer; thy *sins* be forgiven thee." (Matt. 9 : 2.) Diseases which lead so many to repentance and salvation, are not the means generally employed by Satan, in tempting the children of men.

Let me close this section with the following quotation from *Job*:

Man "is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyer. Lo, all these things *worketh God* oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living." (Chap. 33.)

## ARTICLE IV.

## REMINISCENCES OF LUTHERAN CLERGYMEN.

## XXXV.

## CHRISTIAN STREIT.

FEW men have labored in the ministry of the Lutheran Church more generally beloved than the subject of the present sketch. Although nearly half a century has passed away since he was seen among us, yet his memory is still fresh, and his name excites the deepest sensibility in that region where, for twenty-seven years, he so faithfully proclaimed the truth as it is in Jesus, and gave to the Church of his love a name and a position. We only regret that at this late period, we have not been able to gather more material for a full and connected biography of one, who deserves to live in the affections of the Church. The few fragments we have been able to secure, may be worthy of preservation in this permanent form.

Christian Streit was one of our first native Lutheran clergymen, and was born on the 7th of June, 1749, in the State of New Jersey. He was of Swiss extraction, but the time, when his ancestors immigrated to this country, is unknown. All that we have been able to ascertain in reference to his early life is, that he received his classical education at the College in Philadelphia,\* where he was graduated in 1768. We have now lying on our table, the Diploma he received at the time of his graduation, a copy of which we give, as an interesting relic of the past. It will gratify those of our readers who have a taste for such things:

*Omnibus ad quos praesentes Literae pervenerint  
Praefectus, Vice-Praefectus et Professores Collegii et Acad-  
emiae Philadelphiensis.*

## SALUTEM.

*Cum probus ac ingenuus Vir Christianus Streit huma-  
nioribus Literis Philosophiae et Eloquentiae apud nos per  
complures Annos feliciter incubisset ac demum ad examen*

\* The name of the Institution was changed, by a Charter granted in 1779, to that of the University of Pennsylvania.

*revocatus, atque Suffragiis universis comprobatus Baccalaureatus gradu in publicis comitiis vigesimo nono die Novembris Anno 1768 dignatus esset; et cum ex eo tempore per triennium, Virum sese bonum ostenderit atque in Studiis honestis Multa cum Laude, exercuerit Nos; igitur hisce Rationibus commoti, in publicis comitiis vigesimo octavo die Junii Anno 1771 celebratis, eundem probum virum ex Curatorum Mandato Magistrum in Artibus liberalibus renunciavimus atque constituimus, cumque Singulis Honoribus et Privilegiis, ad istum Gradum inter nos pertinentibus, frui et gaudere jussimus. In cujus rei testimonium, his Literis Majori Collegii et Academiae Sigillo Munitis Singulorum Nomina Subscripsimus*

GUL. SMITH, S. T. P. Collegii et Academiae Praefectus.

FRA. ALISON, S. T. P. Coll. et Acad. Vice Praefect. et Acad. Rector.

JAC. DAVIDSON, Lit. Hum. Prof.

EBEN. KINNERSLY, Ling. Angl. et Orat. Prof.

GUL. SHIPPEN, M. D. Anat. Prof., etc.

ADAM KUHN, M. D. Mat. Med. and Bot. Prof.

BENJAMINUS RUSH, M. D. Chemiae Professor.

Mr. Streit pursued his Theological studies under the direction of him who, by general consent, is designated the Patriarch of the American Lutheran Church, and was subsequently licensed to preach the Gospel by the Synod of Pennsylvania. In the year 1769 he took charge of our Lutheran interests in Easton, Pa., where he labored for ten years. Whilst he was pastor of this congregation, the Union Church, owned in common by the Lutherans and German Reformed, was built, the consecration of which took place in 1776.\*

During our Revolutionary struggle, Mr. Streit was appointed Chaplain in the army, and was, for a season, in the service of the third Virginia regiment. Afterwards he was settled as pastor of a congregation in Charleston, S. C. During the sacking of the city, in 1780, he was taken prisoner by the British, and retained as such, until exchanged. The cause of his capture was, undoubtedly, his unwavering patriotism and firm attachment to the principles of the American Revolution. It is a source of congratulation to the Lutheran Church, that those who ministered at her altars, during that memorable and trying period, with scarcely an exception,

\* *Vide* Rev. Dr. Richards' discourse, delivered at Easton, Pa. in 1851.

were the devoted friends of their country. They believed "that all men are created free and equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness," and in the support of these sentiments, "with a firm reliance on Divine Providence," they were determined to contend; they were willing to make sacrifices, to part with what the world regards as most dear, and, if necessary, to surrender even life itself.

Driven from the South in consequence of the condition of things, Mr. Streit came to the State of Penna., and in the month of July, 1782, took the care of the congregation at New Hanover, with three other associated Churches. Here he remained for some time, but on the 19th of July, 1785, he assumed the pastorate of Winchester, Va., which also included a part of General Muhlenberg's\* charge at Strasburg, where he continued to labor, until, in the midst of his usefulness, he was cut down by the hand of death. Although the congregation in Winchester is one of the most ancient in the Lutheran Church, having as early as 1762 been received into Synodical connexion, it did not make much advancement until Mr. Streit became its pastor. The members had, however, with a most commendable spirit, kept together, notwithstanding the numerous discouragements they encountered in their

\* General John Peter Muhlenberg was a son of Henry Melchior Muhlenberg, D. D., and in 1768 was ordained to the work of the ministry. For a season he labored as pastor of the Lutheran Church at New Germantown, N. J., and the vicinity, but subsequently took charge of congregations in Shenandoah County, Va. He continued in this field of labor till 1775, when his fondness for military life, and his sympathies with the American Revolution, induced him to accept a commission as Colonel in the army, and to engage personally in the service of his country. It is said he preached a valedictory to his congregation, in which he most eloquently depicted the wrongs inflicted upon our country by Great Britain, and remarked that "there was a time for all things; a time to preach and a time to pray, but there was also a time to fight, and that time had now come." Then, having pronounced the benediction, he deliberately laid aside the gown which had thus far concealed his military dress, and proceeding to the door of the church, ordered the drums to beat for recruits. Being much beloved by his people, he had no difficulty in filling his regiment. Nearly three hundred enlisted, with whom he immediately marched to the defence of Charleston, S. C. He continued in the service of the army till the declaration of peace, having during the war acquired considerable distinction as a brave officer. He was afterwards elected to important and responsible positions in the Government, being chosen by his constituents to represent them in our State and National Councils, and honored with several Executive appointments. He died in Philadelphia, in 1807.

early history. They were frequently destitute of a regular pastor, and had to depend upon transient supplies. Occasionally they were furnished with the services of a minister connected with other denominations, who sympathized with them in their difficulties, and were glad to show their friendly feeling and kind interest. The church in Winchester has always had the most pleasant relations with other Evangelical communions, and it is here incidentally mentioned, as an interesting fact, that Rev. William Meade, now the venerable Bishop of the Protestant Episcopal Church in the State of Virginia, at a later period, administered, in accordance with our own form, the Lord's Supper, to the members of the Church. The congregation, after Mr. Streit took charge of it, soon acquired strength. It rapidly increased, and occupied a very respectable position in the community. At the first two communions which he held, there were sixty-five added to the church by the rite of confirmation, by which the membership was more than doubled.\*

Mr. Streit's labors were not confined to Winchester and the immediate vicinity. The field of his operations embraced a circuit of more than fifty miles. He acted as Bishop of all our churches in that portion of the Valley of Virginia, and laid the foundation of numerous congregations in the adjoining country. He at first preached in the German as well as the English language. At that time the German was better understood by some of the congregation, and he had some difficulty, as was the case with our earlier ministers generally, in introducing the English. But, in the course of time, a change occurred in the views and circumstances of the people, and in the later years of his life, he officiated exclusively in the English language, although in the meantime our church lost ground, many of our younger members, in consequence of their ignorance of the German, having been driven to seek a home among other denominations of Christians.

For twenty-seven years Mr. Streit labored in this region diligently and successfully in his ministrations of faith and work of love, regarded by all as a truly good man, sincere, humble and honest, a spotless christian, a faithful preacher, and an untiring and devoted pastor. His daily example was always in keeping with his religious profession. On the 10th

\* *File* Rev. C. P. Krauth's discourse, suggested by the burning of the Old Lutheran Church, Winchester, Va., 1854.



of March, 1812, he was called from the toils and sorrows of earth to the rest and enjoyment of heaven. During his last moments, just before he ceased to breathe, he requested his daughter to sing to him his favorite hymn, "When I can read my title clear," &c. His mind was at perfect peace, full of humble trust and filial hope. He died rejoicing in his Savior. Amid an immense multitude of people, who wept that they should see his face no more, his remains were committed to the tomb, in front of the pulpit from which he had so often communicated the message of salvation through Jesus Christ. The following beautiful lines, composed by his friend, Judge Tucker, who was well acquainted with his excellencies, and the influence he exerted, were written as if inscribed upon the tablet which covered the remains :

"Within these walls, where late his warning voice  
Our Pastor raised, that voice is heard no more.  
His meek and placid eye, his lips whence flowed  
In accents gentle as the dew of Heaven,  
The mild and benignant doctrines of the cross,  
Are closed in death ; and on his slender frame,  
So oft in humble supplication bent  
Before the throne of God's most bounteous grace,  
The insatiate monster lays his icy hand.  
This consecrated house, within whose walls  
The pealing organ swells the note of praise,  
Is now his monument ! The holy aisle  
No more his people crowd, no longer join  
With awful reverence the benignant prayer  
Poured from a father's fond and pious heart.  
To this sad spot, they now repair to view  
The sad memorials of that father lost.  
Does hoary age or pensive youth approach  
To read these lines, upon his loved remains  
To drop a tear of fond regret, and draw  
New lessons of instruction from his tomb ?  
Speak gentle spirit, from the silent grave,  
And let thy death, than any mortal tongue  
More eloquent, thy last best precepts give.  
Bid them, like thee, pursue with steadfast course  
The paths of virtue, and like thee, acquire  
The Christian's best possession, a soul  
To peace attuned by meek-eyed gentleness  
And humble resignation to his God !

Tell them, that then his terrors death shall lose,  
And from the direst foe become the best  
Of friends. Tell them the everlasting gates  
Of Heaven shall turn harmonious to receive  
Their souls, like thine, into the realms of bliss."

Mr. Streit was a man of delicate, feeble frame, with a placid expression of countenance. He possessed a quiet and gentle disposition, inclined somewhat to melancholy, a mild and amiable spirit, which often made him appear less decided in his character, and bland and affable manners. His nature was that of genuine kindness, and he sought the happiness of all around him. In his ordinary intercourse with his fellow-men, no one could have been more considerate, conciliatory and ready to every kind office. He was honored and admired by all in the wide circle in which he moved, who always bore unequivocal testimony to his sterling virtues and his eminently useful life. By his own people he was most tenderly loved, who thought, at the time of his death, that his place could never be supplied. He took a very deep interest in the welfare of his flock, and to their improvement he devoted himself with untiring zeal. Much of his time was given to the instruction of the young. The study of the Catechism was made very prominent in his labors. He considered it important that members of the church should be made thoroughly acquainted with the doctrines and duties of Christianity. It was his practice, whilst at Winchester, every year, to take two classes through the Catechism. He was passionately fond of music, and indefatigable in his efforts to improve the congregational singing. When without an organist, he usually read the hymn from the pulpit, and then repaired to the gallery, where, after having played the organ and led the singing, he returned and proceeded with the services. He possessed singular mechanical genius, and is said to have constructed a small organ for the use of one of his congregations, although he had never received any instructions in the art.

The subject of our narrative was married three times. His first wife was Anna Maria Hoff, to whom he was united at Charleston, S. C., in 1778. She died at New Hanover, Pa., in 1782, and the following year he married Salona Graff, of Philadelphia. Of her he was bereaved in 1788, and was married the third time in 1789, to Susan Burr, of Winchester, who survived him. She is represented as having been a wo-

man of extraordinary energy and perseverance. By her own exertions she supported her large family, although after her husband's death, various persons, of different denominations, came forward and offered to take the children and educate them, at their own expense, as an evidence of the high regard they entertained for the memory of their father.

Our brief sketch we cannot, perhaps, more appropriately conclude, than by giving the following obituary notice which appeared in a secular sheet, at the time of Mr. Streit's death:

"Departed this life on Tuesday night, the Rev. Christian Streit, pastor of the Lutheran congregation in Winchester, after a severe illness of twelve days, in the sixty-third year of his age, leaving a disconsolate widow, with a large, promising family of children, to lament an irreparable loss. On Thursday at 11 o'clock, his remains were deposited in a tomb in an aisle fronting the pulpit, in the Lutheran Church, attended by an unusually large concourse of people. His corpse was preceded by the clergy of the place, and also by the young ladies of the Female Academy, of which he, in connexion with Rev. Dr. Hill, had had the charge. Few deaths have occurred in this place that excited more feeling. Mr. Streit's character, as a Christian, was not only irreproachable, but highly exemplary, as a clergyman, ministerial and respectable, as a neighbor, charitable and benevolent, and throughout, that of an eminently honest man. In his death, as well as his life, he displayed the power of the religion of Christ."

## XXXVI.

## JOHN RUTHRAUFF.

The subject of the present sketch forms a connecting link between a former and the present generation. He entered the ministry towards the close of the last century, having been received as a member of the Church by one of our earlier Lutheran ministers, who immigrated to this country shortly after the arrival of Rev. Dr. Muhlenberg. Imbued with the spirit, there is every reason to believe that he adopted the practice of the fathers. He labored long and faithfully in the Church, and, after having "served his own generation" for more than half a century in the ministry of reconciliation, passed into the rest which is promised to the people of God.

Mr. Ruthrauff was born in Northampton County, Penna., on the 14th of January, 1764, when this country was yet under the dominion of Great Britain. His parents were pious Germans, who trained up their son under the influence and ordinances of Christianity, and instilled into his mind those moral and religious principles which formed the basis of his character. He became in early life deeply impressed with Divine things, and at the age of fifteen, made a public profession of his faith. In a record in his own hand, still preserved, he says: "In the year 1779 I was instructed, and on Whit-Sunday I was confirmed in the Lutheran faith, and admitted to the Holy Communion, by Rev. Pastor Nicholas Kurtz,\* when it pleased God to call me, who was dead, from death unto life." He continued, however, to be still exercised in mind in reference to his spiritual state, his convictions deepened, and he was led by the truth and the Spirit to obtain a clearer insight into his heart, and to understand more fully his eternal interests. He tells us that "in the month of August of the same year, it pleased the Lord to reveal to him his sins and misery." He seems, at this period, to have given himself up unreservedly to the service of his Master, and henceforth his thoughts and desires were turned to the work of the ministry. He was at this time a resident of York County, whither his parents had removed some years previously, and was engaged in agricultural pursuits. He did not commence his Theological course until the year 1790, when he left the farm, and came to town, for the purpose of pursuing his studies with Rev. Jacob Gøring,† then pastor of the Lutheran Church in York, and so distinguished for his learning and eloquence. Under his instructions he continued for three years. His first sermon he preached in 1793, in reference to which he remarks, in his diary, "God was present and graciously assisted me." For a couple of years after his introduction into the ministry, he was pastor of churches in York County, and subsequently preached, for a season, at Carlisle. In the month of June, 1795, he received and accepted a call to Greencastle and other congregations, in some of which he labored upwards of forty years. His charge embraced McConnelsburg, Loudon, Mercersburg, Waynes-

\* *Vide Evangelical Review*, Vol. VI. p. 261, for a sketch of Rev. J.N. Kurtz.

† *Vide Evangelical Review*, Vol. VI. p. 268, for a sketch of Rev. Jacob Gøring.

boro', Quincy, Smoketown, Jacobs' Church, and several in Washington County, Md. He also preached in the neighborhood of Emmitsburg, and for a time at Chambersburg, and continued to supply the congregation at Carlisle, and another about twelve miles from Harrisburg. This was distant from his home about fifty miles, and the journey he undertook once every month. Several of his congregations were fifteen or twenty miles apart. Often there was a long ride between the services on the Sabbath, and it was necessary to cross the mountain. But from the pulpit he went into the saddle with his dinner in his hand, so as to reach the appointment in time. He was a man of strong constitution, of vigorous and almost uninterrupted health, of active habits and great power of endurance. He was thus better fitted to be a kind of missionary pioneer. His diocese covered considerable territory. Our members were scattered, and there was a great scarcity of ministers. Although a change has since taken place in our Church, and some twelve or fifteen are cultivating the ground, to which this servant of God alone attended, yet it is still true, that "the harvest is plenteous, but the laborers are few."

Mr. Ruthrauff continued his labors as a pastor until a year before his death. Even after he relinquished his active duties, he frequently preached, and was ever ready to aid his brethren in the services of the sanctuary. Only nine days before his death, although more than three score years and ten, he was engaged in rendering assistance at a Protracted meeting, a short distance from his home. Like a faithful watchman on the walls of Zion, he was doing the work of his Master, until relieved by the summons from Him, in whose cause he had so diligently labored. He died on the 18th of December, 1837, in the seventy-fourth year of his age. From the first of his illness, he entertained slight hopes of recovery, but with a calm resignation to the will of his Master, and in the full exercise of Christian faith, he gently breathed his last. He was able to speak to the last moment, and gave unequivocal testimony of a spirit right with God, and made meet for heaven. No cloud rested on his mind and prevented those clear and glorious emanations of triumphant grace which he so anxiously expected. His hopes were bright and his devotions heavenly. He appeared to be "full of faith and the Holy Ghost," and departed, trusting that death would not separate him from the love of God, which is in Christ Jesus our Lord. Says one, who visited him frequently during his

last days, "I always found him in a prayerful frame of mind. On being asked, whether all was well with him, his reply was, 'Jesus, Jesus, without thee there is no salvation.' Then he added, 'The blood of Christ and his righteousness, are my only comfort.' A short time before he expired, he exclaimed, 'Victory! Victory! the Lord is here!'" His remains were attended by a large company of friends to their resting place, where they repose in the hope of a blessed resurrection. The occasion was improved by solemn exercises, conducted by Rev. Messrs. Scholl, Harpel, Cline and Rebaugh. The discourses were based on the words: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation:" and "I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only but unto all them also that love his appearing."

Mr. Ruthrauff was a man of unaffected piety, and indefatigable industry in the service of his Master. Like Jehoiada of old, "he did good in Israel, both towards God and towards his house." Stern in his integrity, and faithful in the discharge of his duties, the world acknowledged him to be a good man, and paid to him, as such, its tribute of respect. His affirmative character, and the bold, fearless manner, with which he expressed his convictions, often gave offence, yet none ever questioned his honesty or sincerity. He was very decided in his opinions, and maintained them with openness and frankness. He possessed a moral courage which would not allow him to conceal or disguise his sentiments, or to decline acting in accordance to what he supposed moral principle required. He took, for example, very strong ground against the war of 1812, and in private, and from the pulpit, denounced it, as unwise and unrighteous. As in politics his sympathies were with the Federalists, his course offended several of his Democratic members, some of whom were unwilling afterwards to attend his preaching. If he had been a little more judicious, on some occasions, and less harsh in the expression even of the truth, his influence would perhaps have been still more extended, and his usefulness increased. Although he was so firm and decided in his views on all those subjects which he had investigated and formed conclusions, he was naturally very timid, and frequently showed a want

of confidence in himself. He placed a low estimate upon his own abilities. In consequence of the humble opinion he entertained of his pulpit powers, he seemed unwilling to occupy a more eligible position in the Church. He declined a pressing invitation to Germantown, Pa., although Dr. Helmuth strongly urged its acceptance, and presented, as a strong inducement, the facilities which would thus be afforded him for the education of his sons. But in his time ministerial changes were not so frequent. The pastoral relation was not so easily dissolved. There was not, as there is now, among us a practical itinerancy. The people were less fastidious, and ministers were better contented with their position.

This same constitutional timidity often made the subject of our narrative appear to less advantage in the ecclesiastical councils of the Church. He generally took very little part in the discussions of the Synod. He preferred to be a silent listener, unless some topic was under consideration, upon which he felt, from his position, he could enlighten the members. He was, however, highly appreciated by the brethren, and elected to offices of honor and trust. For several years he acted as the President of the Synod. He took a deep and active interest in the various enterprises of the Church, and the institutions at Gettysburg received his support and prompt assistance. He was the devoted friend of the General Synod, at the time, too, when it had few friends, and was encountering violent opposition in different sections of the Church. He felt that such a bond of union was most important to the welfare of our Zion, and therefore he gave it his cordial support.

Mr. Ruthrauff was a plain, evangelical, earnest preacher. His sermons were practical, simple and Scriptural, and were usually delivered with fervor and unction. His power lay in setting forth the doctrines of repentance and faith, and in developing the life of Christ in the soul of the Christian.—He was especially able in the Lecture Room, when his discourses assumed something of the colloquial form. He devoted himself with much care to the instruction of the youth in the Catechism of the Church. For this work he possessed peculiar skill. His instructions were very much blessed. His catechumens generally became interested in the truth. They were impressed with the plan of salvation, as he unfolded it to them, and the foundation of a future spiritual life was properly laid. There are many now living, who trace their first religious impressions to the practical and successful



manner in which he presented the doctrines and duties of Christianity in the Catechetical class. He had an admirable system of Catechetical analysis, which he had, no doubt, derived from his own pastor, Rev. J. N. Kurtz, who enjoyed so high a reputation as a Catechist.

Mr. Ruthrauff labored in every way for the promotion of vital piety, and in the latter part of his life, became still more active and zealous in his efforts to do good. About the year 1830, when revivals spread through the Churches, he entered heartily into the work of preaching the Gospel from day to day, of holding prayer-meetings, guiding the anxious, and urging Christians to greater activity in the service of God. In genuine revivals of religion he felt the deepest interest. He was opposed to fanaticism, yet he rejoiced in the outpouring of the Holy Ghost, and labored most earnestly to bring sinners to Christ. In his old age, and towards the close of his ministry, he had the gratification of witnessing an extensive work of grace in progress in the Church at Greencastle, where he had labored nearly the whole of his ministry. In giving an account of this season in the *Evangelische Magazin*, he says: "The seed sown long ago has sprung up, and now produces much precious fruit, even in cases where we had little to hope for. Many houses have become houses of prayer, where the name of the Redeemer is worshipped and praised. Our meetings were conducted with the greatest order and solemnity, without noise or confusion of any kind. No thunder, no earthquake, no tempest, which moves only the feelings, was here seen or heard; but the Lord revealing himself in the 'still small voice,' as heard in the convicting and powerful truth of the Gospel concerning Christ crucified for sinners."\*

The subject of our sketch was, in 1784, united in marriage to Ann Maria Hamme, a native of York County, a devoted Christian, who survived her husband several years. From this union there were nine children, one daughter and eight sons, two of whom became ministers of the Gospel, Rev. Frederick Ruthrauff, who has for many years been successfully laboring in the ministry, and Rev. Jonathan Ruthrauff, whose departure from this life, in the prime of manhood, was so much deplored by the Church, in whose service he had long been a faithful watchman.

\* Vide Rev. D. H. Focht's discourse on the History of the Grindstone Hill Church, delivered in 1855.

We conclude our narrative with the following personal recollection, from the pen of Rev. Dr. Schmucker, of Gettysburg, Pa.: "The Rev. John Ruthrauff was advanced in years when I first became acquainted with him, although he still retained considerable vigor of body and mind. His personal appearance was prepossessing. In stature he was above the medium height, rather broad-shouldered and muscular, though lean; and adapted, as well as accustomed, to endure hardship as a good soldier of Christ. He was a fluent speaker, his manner was impressive and solemn; and after the lapse of a quarter of a century, I still retain a vivid recollection of the deep impression made on his audience by a sermon I heard him preach at Leitersburg, on the words of the Savior, '*Behold I stand at the door and knock,*' &c. Although he had not enjoyed the advantages of a liberal education himself, he was a warm friend of our Institutions, and active in collecting funds for our Theological Seminary, of which he was for years a Director. He was a decided friend of practical piety, of prayer-meetings and revivals of religion: in short, he was a man whose memory deserves to be cherished by the Church with gratitude, affection and respect."

## XXXVII.

## FREDERICK JONATHAN RUTHRAUFF.

The subject of the present narrative, was the son of Rev. John Ruthrauff, and was born in Greencastle, Franklin Co., Pa., on the 16th of August, 1801. On the 17th of the following month, he was dedicated to God in the solemn ordinance of Christian Baptism, and received the name of Frederick Jonathan. He was early instructed in the principles and duties of religion, and when he reached a suitable age, he ratified the promises assumed for him by his parents in infancy. It was his original intention to prepare himself for the medical profession, but either before he commenced his studies, or soon after, he was taken very ill, and, for a time, seemed on the verge of the grave. It was during this affliction that he was brought to a knowledge of his sins. Conscience was aroused. Sin and holiness, heaven and perdition, redemption and retribution, had to him a meaning before unfelt. He was led by God's Spirit to reflect on his obligations and his prospects for eternity, and he had no peace of mind

until he fully surrendered his heart to the Lord, and cordially embraced the Savior as his only hope and refuge. Then "old things passed away, and all things became new." He felt that the Lord had heard his cry and brought him up "out of a horrible pit, out of the miry clay," and set his "feet upon a rock." This great change in his views and relations, soon changed his choice of a profession. The grace of God had called him into the kingdom of light, and shown him another and "a more excellent way." He is now prepared to "count all things but loss for the excellency of the knowledge of Christ Jesus." Anxious to testify his love to the Savior, and to be instrumental in saving souls, he came to the conclusion, that it was his duty to serve his Master in the ministry, to become an "ambassador for Christ," that he might "beseech sinners in his stead to be reconciled to God." "Necessity," he thought, "is laid upon me, yea woe is unto me, if I preach not the Gospel!" Relinquishing, therefore, the fair prospects of worldly success that smiled upon him, he immediately began his studies with a view to the sacred office. Thenceforward there was no faltering in his course, but one steady aim governed him, and this same aim influenced his whole subsequent career. For some time he received instruction in the classics from Rev. J. X. Clark, and in the fall of 1818 entered Washington College, Pa., where, for several years, he prosecuted his studies. In the year 1822 he commenced his Theological course, under the direction of Rev. Benjamin Kurtz, of Hagerstown, Md., with whom he remained one year. He then repaired to Harrisburg, Pa., where for two years longer he continued his studies with Rev. Dr. Lochman, whose reputation as a Theological instructor, attracted to his study candidates for the ministry from all parts of the Church.

His studies being completed, Mr. Ruthrauff was licensed to preach the Gospel by the Synod of Pennsylvania, convened at Reading in 1825. Having passed through the regular probation, he was, in 1827, permanently invested with the ministerial office. After his licensure, he spent some time, by appointment of Synod, as itinerant missionary in visiting our brethren of the faith, who were scattered in different parts of the State, and were unsupplied with the means of grace, and in gathering them into congregations. This service he found profitable to himself. He gained experience which was valuable to him in his future labors, and became acquainted with the wants of our Church. Here, too, he felt the pressure of his responsibility as a herald of the cross, and

prayed and toiled for the conversion of immortal souls and the advancement of Zion. For several months he labored in Huntingdon, Centre and Clearfield counties, and subsequently preached as a supply, in the city of Philadelphia for the Association of Lutherans, worshipping in the Academy, and afterwards known as St. Matthew's congregation. He was invited to become their regular pastor, but as his health was delicate, he supposed his physical constitution inadequate to the labor required. He therefore declined the offer, and accepted a call from the united churches of Lewistown and the vicinity. On the 25th of February, 1827, he entered upon this field of labor. Here he continued for two years, in the active, faithful and successful discharge of his high duties. Signal evidences of the Divine favor attended his efforts, and there were given him many proofs of his call to the ministry. The views he here adopted, in reference to the work in which he was engaged, and the habits he acquired, had an important bearing upon the succeeding years of his ministry. He often spoke of the time spent in this charge with no measured interest, and of the influence which the perusal of Rev. Rowland Hill's *Village Dialogues* had exerted upon him, in giving complexion to his ministerial character and life. He here for the first time, met with this admirable work, and determined to make Mr. Lovegood his model, to give himself up wholly to the work, to which he had consecrated his powers, and to select as the grand theme of all his discourses, "Christ and Him crucified."

In the winter of 1829 he received and accepted a call to the Hanover charge. Here also he successfully labored for the space of eight years. Through his ministry many were brought to a personal knowledge of the great blessedness of a life of faith in Christ Jesus, and were able, in after days, to trace their Christian experience, the spirit that animated their toils, and the sweet hope that brightened life, to the influence of his labors. The charge was an exceedingly difficult one, and required a man of just such a character to fill it. There was not much vital piety in the congregation, and considerable error existed in reference to the cardinal points of our holy religion. Mr. Ruthrauff soon made himself acquainted with the state of things, and labored unremittingly to bring about a radical change. Among his first pulpit efforts, was a series of sermons on the Divinity of Christ, Human Depravity, the Necessity of Conversion, the Influence of the Holy Spirit, Repentance, Faith, a Life of Holiness,

and the duty of entire consecration to the work and service of God. "These discourses," says one who heard them, "were clear, forcible, and convincing, and accomplished good." He preached boldly and fearlessly against vice and immorality in every form. He exposed the worldliness, the ungodliness, the dishonesty and corruption that prevailed in the community. He did not shun to declare the whole counsel of God. His earnest, pungent preaching, and his decided hostility to every thing that was wrong, sometimes did give offence, and his uncompromising devotion to the cause of Temperance, excited in the community fierce opposition. Yet he was unmoved by the difficulties he met at every step. He persevered in what he believed was right, and had the satisfaction of witnessing, in the future, the fruits of his self-denying and active efforts.

On one occasion there was a plot formed by his enemies to waylay and offer him personal violence, from which he always regarded himself as mercifully rescued by the interposition of a kind Providence. He was returning to his home from a distant point, when he experienced a certain uneasiness of mind which he could not explain, and for some time hesitated as to the propriety of taking a more retired road than the course he usually travelled. Still undecided, however, when he reached the turning off place, the horse seemed determined, although contrary to practice, to go into the by-road. Mr. Ruthrauff observing the strong preference of the animal for that route, surrendered, at the same time saying, "Go, then, if you will go!" He subsequently learned the danger to which he had been exposed, and he felt grateful to God for the Providential care extended to him. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Whilst occupying this position, Mr. Ruthrauff once lay seriously ill. His father's family, who resided at Greencastle, were hastily sent for, that they might see him, ere his departure from earth, but his parents, that night, could only reach the top of the mountain west of Gettysburg. When they stopped at the inn, leaving his companion in the house, the father walked out alone, for meditation, and as he cast his eye over the broad expanse of country stretched before him, and thought of his youngest son, a child of many prayers and hopes, lying in that valley at the point of death, he was deeply affected and pressed down with the greatest solicitude. His confidence in God was, however, strong, and with Him did he

wrestle in prayer. "My son, O Lord," said he, "is yet in the prime of life, and may still labor many years and be useful. I am old, and my years of toil are nearly over. I can be better spared than my son. Spare, O spare him, and take me in his place!" As if the supplication had been already answered, his heart was comforted and relieved of its burden. He returned to the house and said: "Mother, our son will not die. God has heard my prayer. I am sure Jonathan will live!" What a beautiful illustration of pure, simple, childlike faith, so characteristic too of the earlier ministers who labored in our Church. The son did live, and continued for twenty years longer, a bright and shining light in the Church, and the guide of many to glory. His recovery at this time, was always considered as a direct answer to the prayer of faith.

In December, 1837, the subject of our sketch assumed the pastoral care of the Lutheran Church at Lebanon, Pa. His labors here were also very much blessed by the Great Head of the Church. Hundreds of precious souls were, through his instrumentality, brought to a saving acquaintance with the truth. The character of the Church was elevated, its piety increased, its benevolence developed, and its efficiency greatly advanced. Several special seasons of spiritual refreshing and Divine power were enjoyed. In answer to fervent and importunate prayer, the gracious influences of the Holy Spirit descended upon the congregation, and large numbers were, by a heavenly impulse, led to inquire, trembling with anxiety, what they must do to be saved, and simultaneously to join themselves to the people of God. It was at Lebanon that Mr. Ruthrauff first introduced the use of the *Anxious Seat*, a measure to which he had, in the earlier part of his ministry, been opposed. He was induced to give it his sanction and approval, under the following circumstance. During the exercises of a protracted meeting, which was in progress, on a certain evening when the services were held in his Lecture Room, a woman uninvited, in the presence of the congregation, came forward in deep distress, and knelt down before him at the front seat. This produced in the audience an unusual degree of feeling. All seemed touched by the spectacle, and the deepest solemnity pervaded the assembly. Without any previous intention on his part, but influenced by a strong sense of duty, the pastor tendered an invitation to all others who desired personal instruction, or an interest in the supplications of the Church, to come forward. The conse-

quence was, that many presented themselves as inquirers. This was a new measure, and awakened some opposition, but as Mr. Ruthrauff supposed that good resulted from the measure, he regarded it with favor, and continued to employ it till the close of his ministry. His labors in this Church were extended without interruption for the space of twelve years, till 1849, when the disease which terminated his life, disabled him from the active duties of the ministry. Although he had been called to pass through many difficulties and severe trials, and to encounter even persecution, he had gathered around him a large number of devoted friends, whose attachment was strong and unwavering till the last, and whose kind attentions and grateful services to him, deeply moved his heart. His death occurred on the 23d of July, 1850, in the midst of the people to whom he had so often ministered and dispensed the symbols of a Savior's love, where he had so frequently raised his warning voice, and with tears besought the wanderer from God and happiness, to turn from his evil ways and live, and where he had so often animated the Christian in his pilgrimage, by the hopes and consolations of the Gospel. The demonstration at his funeral furnished indubitable evidence of the kind regard in which he was held in the community, and the high estimate placed upon his services whilst he lived. From the whole region round about, mourning friends came to testify their affection, and to pay their last tribute of respect. No less than eighteen ministerial brethren walked in the procession, of whom ten were ecclesiastically connected with him. The public exercises of the occasion were conducted by Rev. C. A. Hay and Rev. A. C. Wedekind, the former delivering a discourse in English, from the passage: *For me to live is Christ, and to die is gain*: and the latter in German, from the words, *I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto them also, that love his appearing*. A monument has since been erected over his remains by his friends, as an evidence of regard for their pastor, bearing the name and age of the deceased, with the simple inscription, "The memory of the just is blessed."

Mr. Ruthrauff was united in marriage, on the 12th of June, 1827, to Ann Louisa, daughter of George Lochman, D. D., who, with three children, two daughters and one son, still lives to honor the memory of a devoted and loved husband.



Mr. Ruthrauff was a man of good mind, and of considerable culture. He was a reader and a thinker, and was disposed to add to his acquisitions, and develop more fully his intellectual energies. He had also the faculty, in a high degree, of transferring the operations of his own mind to the understandings of others. He was an interesting, instructive, earnest and evangelical preacher. No one could hear his tender and thrilling appeals to the sinner, without the conviction that he was a man of God, a faithful and successful minister of the Word. His pulpit efforts were not brilliant, but they were solid. He made no attempt at display, he cared not for the empty applause of the people, yet he always secured their attention, and produced the impression that his heart was in his Master's work. His "speech and preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and with power."

"Much impressed himself,  
As conscious of his awful charge,  
And anxious mainly that the flock he fed  
Might feel it too"—

his constant aim was to do good, to edify the Church, to awaken sinners, or in some way to advance directly the great ends of preaching the Gospel. He was "a workman that needeth not to be ashamed, rightly dividing the word of truth." He declared the whole counsel of God faithfully, neither seeking the praise of men, nor fearing their reproach. He concealed nothing from an apprehension that the people might differ from him in sentiment, nor did he stop to inquire whether they would relish this or that truth. Although he may have, at times, been mistaken, or, in the judgment of some, misled by his zeal, he was always influenced by a high sense of obligation. His grand concern was to do his duty, and have those around him do their duty. He was a most laborious man. He performed, not only the work that was required, but he voluntarily did much that was not required, and with great cheerfulness, in the hope that through him God might be honored, and his kingdom extended. He preached not only on the Lord's day, and in the public sanctuary, but through the week, and from house to house, as opportunity afforded.

"Prompt at his meek and lowly Master's call  
To prove himself the minister of all."

He was always very much interested in the Sabbath School of the Church, and regularly presided at the meetings of the teachers, and aided them in the preparation of their work. Like his father, he was very successful in his catechetical instructions, and the revivals of religion in his churches usually commenced with the Catechetical classes. His catechumens were well indoctrinated. He labored earnestly for their conversion, and he was never satisfied until they gave evidence of a change of heart. It may be truly said of him, that he "watched for souls," and that "his heart's desire and prayer to God was, that his people might be saved."

Mr. Ruthrauff was a striking example of a bold, zealous, sincere and earnest character. You always knew where to find him. He was never ashamed to avow what he believed to be true, or afraid to practice what he knew to be right. He possessed an integrity that never wavered, a zeal that never slackened, a courage that never yielded, a diligence that never tired, a perseverance that was never shaken, a liberality that was never exhausted, and a self-denial that knew, not only how to take up the cross, but how to bear it. Whatever he undertook, he applied himself to with a quiet determination, from which no obstacle or allurements, even for a moment, could divert him, or any danger turn him aside. He was ready at all times to stand up in defence of the truth, and in obedience to the will of God, with inflexible purpose. He possessed a resolute, decisive will, an intrepid, heroic spirit. Yet there was in his composition great generosity and much kindness of heart. He was not inclined to resent injuries. He had a forgiving disposition, of which his life furnished many illustrations. Whilst confined to the house during his last illness, he was visited by several individuals, whose feelings towards him had been malignant, and whose opposition was most bitter. They had lived to see the injury they had done him, and came to implore his pardon. One of them proposed, on bended knees, to confess his guilt and seek forgiveness. But Mr. Ruthrauff meekly told them "that he cherished no unkind feelings, that he had long ago forgiven them." His countenance seemed lighted with a bright smile, as he observed to his wife, who was near him, "What a triumph! What a triumph of the Gospel!" To the reply, "That it was difficult to forget an injury," he said: "We must not only forgive, but we must forget; we must not think of the offence any more."

He was a man of social disposition, and given to hospitality. He was strong in his attachments, always the warm, devoted friend. His heart was sympathizing, and overflowed with tender sensibility; he knew how to weep with those who wept, as well as to rejoice with those who rejoiced. No one could have regarded his own convenience with greater indifference, when by sacrificing it, he could subserve the interests of others. He was highly esteemed for those manly and Christian qualities which gave substance and beauty to his character. He was interested in the benevolent operations of the day, and to the institutions of the Church gave a whole-hearted support. He was a Director of our Theological Seminary, and a Trustee of Pennsylvania College. He identified himself with every object designed to elevate and advance the welfare of the Church. He was a man of strong faith. His was an abiding confidence in God's Providence, as well as his word. His faith was eminently practical. It was that faith by which the soul accepts Christ, commits his all to Christ, and becomes united to Christ, as the branch to the vine. His trust in God, and his hope of salvation through Christ, were the basis of his character. Hence he was often spoken of as one of our most fervent, conscientious and devoted ministers. That he had his infirmities and failings, there can be no reason to doubt, as they belong, in a greater or less degree, to every one, but no one deplored his shortcomings more than himself. His zeal, too, may have sometimes betrayed him into the use of language apparently harsh, and which might have been modified, and thus rendered more effectual, yet all were satisfied of his sincerity and honest intentions. His purpose and effort constantly were to present such a type of Christian character that others might be attracted to the cross, and encouraged to conform more closely to the Divine will. All who knew him must acknowledge that no spot ever sullied his conduct in life, or can tarnish the fair name he has left behind him, whilst the memory of his excellence, his usefulness and his piety, will still remain, and entirely efface every mark of imperfection which, in common with all men, he may have possessed.

The death of Mr. Ruthrauff was, as might be inferred, eminently worthy of his character, one of glorious and gracious triumph, a beautiful crown to a good and useful life. Fortified by the principles he had garnered in his youth, to him death had no sting, and over him the grave could claim no victory. Sustained and comforted by the precious truths

of the Gospel, he could say to his friends, farewell, with a radiant smile upon his countenance, and anticipate his departure from the world in the exercise of a simple and delightful trust in the Redeemer. Although his heart yearned towards his family, there was unqualified submission and peaceful resignation to the Divine will. He evinced a composure and a calmness that seemed almost to forbid the indulgence of grief. The truths which he had so fearlessly and successfully proclaimed, the Savior whom he had so constantly and earnestly exhibited as "the way, the truth and the life," were his support and comfort. He was confined to his chamber, for about nine weeks before his death, yet he was often heard to say, that they were among the happiest weeks of his life. In a review of the past, it was much of a satisfaction to him, that he had not lived in vain. He regarded it as a privilege that he had been permitted to labor in the work to which his Master had called him. He felt assured that there were souls in heaven, brought thither, under God, through his instrumentality, and rejoiced that he should soon be there to share with them the happiness of the blessed. At such times he would break forth in expressions of gratitude and praise to God. A brother in the ministry, conversing with him one day, remarked, it must be a great comfort to you, to look back and see that you have spent your life in laboring for the Lord. "Yes!" he replied, "but I put no trust in that. I must be saved like every other poor sinner, at the foot of the cross. I am saved by no merit of mine, it is all of free grace." His chamber being near the Lecture Room, he would often unite with the congregation in singing some of the well known German hymns, and then make comments on them to the persons who were sitting with him. One evening, having caught a few sentences of the discourse on the words, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," he inquired what was said. On being told, he exclaimed, "Oh it is too much, too much!" Some one observed, it was not more than was promised to the Christian. "True," he said, "but too much for this frail body to bear or man to grasp." A few days before his death, speaking to his family about leaving them, he referred to the goodness of God during his illness, and said, "The Lord is leading me so gently, so gradually, as it were, down an inclined plane; no pain—all happiness!" He further remarked, "Although I have no worldly goods to leave you, I can leave you to the

care of a kind and heavenly Father. I am confident he will provide for you." A friend one day asked, "If he should be called away, how would it be with his family, whether he had made any provision for them?" His answer was, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." On another occasion, being very weak, he looked around and said, "What is this? Is this death? How delightful! If this be death, I soon shall be from every sin and sorrow free. I shall the—King—of—glory see." He faltered and said, "I cannot—you finish." A friend having finished the stanza, he said, "Yes! All is well, all is well!" He remained for some time quiet, and on reviving, observed, "I thought I was going," and spoke again of his hope. The next day he appeared stronger, and conversed freely with all who came into the room. On being told that he spoke too much, he smiled and said, "Oh, no! Let me speak for my Savior as long as I can." That evening his voice failed him, so that he could speak only in a whisper, yet he had a word of consolation or admonition for every one. The day before his death, he lay most of the time with his eyes closed, and seldom spoke, yet on three different occasions he broke forth in rapturous expressions, with out-stretched arms, exclaiming, "It is *my* Savior! Oh it is *my* Savior!" The last words he uttered, and only a few hours before his death, were "Blessed be God, who giveth us the victory, who giveth us the victory, through Jesus Christ our Lord!"

Such a life, and such a death, furnish a most impressive testimony to the power and the excellency of the Gospel, to the value of the Christian's hope, particularly in a dying hour! Happy shall we be if, after a life of fidelity and usefulness, consecrated to the Redeemer's service, we reach so calm and peaceful an end; and when the tomb shall receive our ashes, our spirits be already admitted into God's blissful presence, there to enjoy the full communion of his grace and love for ever and ever!

## ARTICLE V.

## THE STUDY OF THE CLASSICS.\*

By G. B. Miller, D. D., Professor of Theology, Hartwick Seminary, N. Y.

THAT you may not be disappointed in the remarks that I intend to make, let me say to you, that on so rich a subject as I have before me, it is rather rapid hints than a regular discussion, that you have to expect. I begin with observing that all higher cultivation and refinement of social intercourse, have always stood in close connexion with the study and improvement of language. The time when the vernacular tongue of any people was carried to its highest perfection, always forms an era in the history of such nation. Its Augustan age, as those periods have been termed, will always constitute the most remarkable point in its history. And though it was a natural feeling, expressed by Themistocles, that he would rather be Achilles than Homer, for the sake of fame, rather the hero of the battle-field than the herald of its victories, the lapse of ages has proved that he erred in his choice, and while seven cities disputed the honor of having given birth to Homer, Achilles is known and valued only as the offspring of Homer's muse. This may convince us of the high rank that the study and cultivation of language hold among the various subjects of human pursuit and inquiry. But we must go further back in our investigation, if we would fully realize the importance of this study. What distinguishes man from his fellows of the field and the forest, is reason, the power of thought, reflection, inference. But without language, reason would remain an undeveloped germ, and man would fall below some of the brute creation. Hence with his instinctive acuteness, Homer designates the human race as *articulate, voiced men*, *μιρροπες ἄνθρωποι*. In short, language is not merely the interpreter of thought, but rather the medium, and in various respects the source of thought. That it is the interpreter of thought, the means of communicating our ideas to our fellow-men, the chief medium of social intercourse, is so evident, that we need but advert to it. But this

\* Delivered before the Teachers' Convention, held at Cooperstown, N. Y., October 8th, 1857.

shows the propriety of cultivating language, so that we may be able to convey our meaning intelligibly and interestingly. Any one has felt the difference between a lecture or sermon by different persons, one thoroughly practiced in the use of language, the other awkward, confused and dull in his manner of speaking. While nothing will sooner attract a crowd of attentive listeners, than the expectation of hearing some eminent speaker, a prosy utterance will quickly weary an audience, and deter them from giving a second hearing to a tedious speaker. Cicero makes a remark to this effect, that if a man well acquainted with all the details of an affair, should give the topics to a practiced lawyer, this one would be able to speak upon the subject in such a manner that he should seem to understand it better than the man from whom he had received his information.

The high conversational powers possessed by some few individuals, though they no doubt require a reasonable share of natural ability, are yet, in a great degree, the result of special pains and attention paid to this subject; as Lord Chesterfield, who excelled in this respect, has assured us. And how greatly would the pleasure of social intercourse be enhanced, if more attention were given to this matter, and could it be made an item of education to learn the art of conversation, it would deserve to be classed among the most important of the accomplishments—vastly superior to music or painting. The tongue is both the glory and reproach of civilized society. But we need not dwell longer on this point. We observed that language is not alone the interpreter, but the *medium* of thought. To convince yourselves of this truth, if you have never particularly attended to it, only try for one minute to think, without thinking in words. The great problem to be solved, indeed, is how men could ever learn to speak till they had thoughts to utter, while it is equally difficult to imagine how they could ever think before they had a language in which to clothe their thoughts. Take the case of deaf mutes who have received no instruction; how limited are their ideas, though they have the advantage of living among such as can talk, and of learning much by observing them; and when they are to be taught, the essential thing is to give them a language.

The study of languages, if properly conducted, is the best logic and metaphysics; at any rate, it is the best preparation for these studies, as well as the only means of turning them to any profitable account. Clear thoughts require clear lan



guage to express them, and when this point is attained upon any subject, logic is comparatively useless. Its aim is principally to detect sophistical arguments, and these are mainly dependent upon some ambiguity of language. And no metaphysics can get outside of language. The most refined speculations usually amount to nothing more than a nicer analysis of the terms employed; and the most convincing proof that a metaphysician can furnish for the correctness of his view, is to show that language strictly analyzed, contains the idea. But where those early framers of language, whom some would have us regard as savages, living without society, and feeding upon roots and acorns, could have learned this wonderful contrivance, called language, is a mystery. In studying the various faculties of the mind, we find in language, as it exists, the most important auxiliary. The writer on these subjects, whose explanations and remarks make us acquainted with our own internal nature, employs no other than the language with which we have been familiar from our childhood, and very much in the same sense of the words, as has always belonged to them. We would not wish to be understood that no new ideas can be conveyed by the works of a profound thinker, as a Cousin or Sir William Hamilton, a Reid or a Locke; or that new significations cannot be introduced into language; but if any one will look closely at the matter, he will be surprised to find how much the most original thinker owes to the influence of language itself; and it is of no little consequence, too, what national language a man uses to convey his thoughts. As in each nation the various temperaments, whether bodily or mental, occur, and we may find among the Irish, English, Scotch, Germans, French, etc., all the varieties of tall and short, close and loose jointed, lean and fleshy, sanguine and choleric, phlegmatic and nervous, and yet there is a national characteristic by which we can frequently determine, at first sight, to what nation an individual belongs; so something similar takes place in regard to language. You may express the same idea in English or French or German, yet will each language have its peculiar characteristic features, and scarcely can a book of the simplest ideas, and the plainest style, be translated from one language into another, without losing much of the aroma, though we retain the substance. This is one argument in favor of studying various languages, if we would enjoy the masterpieces of elegant literature in the same. Each language—we refer more especially to those of the cultivated nations—

will open to us a new set of ideas ; which made Charles V. of Germany say, that in learning a new language he seemed to himself to acquire an additional personality.

Hence, as a means of intellectual cultivation, there is nothing to be substituted for the study of languages. Indeed, a man can hardly enter fully into the spirit of his mother tongue, without having studied at least one or two other languages. It is by comparing the various idioms and modes of speech employed by different nations, that we learn to judge of their relative characters and respective excellencies.

Modern languages are mostly studied for practical purposes, in which case the most expeditious method of acquiring them is the best, and in order to this, the less we speculate and theorize, the more rapid and successful will be our progress. Hence the acquisition of modern tongues is not so well calculated to enlarge and strengthen the powers of the mind, as is the grammatical study of the ancient languages. Yet even thus memory, reflection, judgment, and a sort of presence of mind and tact, are called into constant and profitable exercise. The attention is continually drawn to different shades of meaning, which, in the vernacular, would probably have escaped us. There is an absolute necessity for this, if we would not be making the most ludicrous mistakes, as the first attempts of foreigners in learning our language, though one of the simplest, may convince us. Now this study of the nice shades of meaning and turns of expression, is at the same time to observe the differences in the substances, or qualities and states for which these various terms are employed. A correct use of language is not possible, without a close attention to the ideas which language represents, as well as to the things from which those ideas are derived. Thus the study of language, by drawing our attention to the operations of our minds, both gives us a better knowledge of the mental powers, and enables us to use them to a better purpose. The man of one language, in short, is like him that has never been outside of his native town, and fancies that a table is called a table wherever you go, and that it cannot be called anything else. And if travelling enlarges the mind, and wears off many a prejudice, just so does the study of languages, and at much less expense of time, labor or money.

But considered as a means of intellectual cultivation, the study of modern languages must yield the palm to that of the classic tongues of Greece and Rome, and the sacred language of the Old Testament.

In the first place, these are studied more scientifically, or, at least, ought to be, if the full benefit shall be derived from them. The grammatical analysis of the separate words, their connexions and construction in the sentence, furnish a constant exercise of the judgment; they form the mind to habits of reflection and order; they cultivate tact and taste in choosing the proper word in English, to express the exact force of the original. The study of the classic languages, properly conducted, will call forth the power of fixing the attention—so hard to be acquired—while it will guard effectually against that absence of mind, which so naturally accompanies the too ardent pursuit of mathematical studies. In brief, the study of languages is particularly calculated to produce that largeness of view and readiness to seize upon an offered advantage, which is required for a profitable pursuit of business. So that I do not question the correctness of an opinion, said to have been given by one of the first merchants of Boston, when asked which description of young men he preferred for clerks, such as had received a Collegiate education, or those who had been placed early in a store, when he declared himself decidedly in favor of the former class, as having larger views, and being more able to adapt themselves to the various circumstances that might occur. It is, in fact, a very serious misapprehension, that nothing is of any use in education but what bears directly upon the business that a man is to follow. Independently of the desirableness of a harmonious cultivation of the various faculties which a wise and beneficent Creator has bestowed upon us, a study which we shall, perhaps, never resume in after life, may, by its influence upon our mental constitution, be of eminent service as long as we live. Let a man strengthen his muscles, and acquire the perfect use of them by gymnastic exercises, and he may become a more vigorous farmer than one who had followed the plough from his childhood. The man of well trained mind will readily turn himself to any business that seems most suitable, and he will be able, by proper exertions, to reach eminence in his profession, which the half-educated never can.

But some will consider other studies as more useful in themselves, and, at the same time, equally, if not better calculated to form the mind. Mathematical studies are generally viewed in this light. As my private opinion might not have much weight on this subject, I would shelter myself behind so great a name as that of the late Sir William Hamilton, confessedly

one of the greatest thinkers of our time; in the comparison which he draws between mathematics and what he terms the Philosophical sciences, by which he seems to understand Grammar, Logic, Metaphysics, in short what relates to language and thought; together with Theology, Ethics, Aesthetics, Law and Medicine, considered as sciences. After discussing the insufficiency of Mathematics, as a means of mental cultivation, he quotes some twenty or thirty of the most judicious and celebrated writers of ancient and modern times, in support of his views, from among which we will only borrow the opinion of the famous Madame De Stael, as given by Hamilton: "The study of *languages*, which in Germany constitutes the basis of education, is much more favorable to the evolution of the faculties in the earlier age, than that of *Mathematics* or of the *physical sciences*. Pascal, that great geometer, whose profound thought hovered over the science which he peculiarly cultivated, as over every other, has himself acknowledged the *insuperable defects of those minds which owe their first formation to mathematics*. This study, in the earlier age, exercises only the *mechanism of intelligence*. In boys occupied so soon with calculations, the spring [time] of imagination, then so fair and fruitful, is arrested; and they acquire not, in its stead, any pre-eminent accuracy of thought—for arithmetic and algebra are limited to the teaching, in a thousand forms, propositions always identical. The problems of life are more complicated; not one is positive, not one is absolute; we must conjecture, we must decide by the aid of indications and assumptions, which bear no analogy with the infallible procedure of the calculus. *Demonstrated truths do not conduct to probable truths*, which alone, however, serve us for our guide in business, in the arts and in society. There is, no doubt, a point at which the mathematics themselves require that luminous power of invention, without which it is impossible to penetrate into the secrets of nature. At the summit of thought the imaginations of Homer and Newton seem to unite; but how many of the young, without mathematical genius, consecrate their time to this science? There is exercised in them only a *single faculty*, while the *whole moral being* ought to be under development at an age when it is so easy to derange the soul and the body, in attempting to strengthen only a part. *Nothing is less applicable to life than a mathematical argument*. A proposition couched in ciphers, is decidedly either true or false. In all other relations the true and the false are so in-

terminpled, that frequently instinct alone can decide us in the strife of motives, sometimes as powerful on the one side as on the other." To this long quotation from Madame De Stael, we add two brief ones, one from Herr von Weiller, President of the Royal Institute of studies in Munich: "By mathematics," says he, "the powers of thought are less stirred up in their inner essence, than drilled to outward order and severity, and, consequently, manifest their education more by a certain formal precision, than through their fertility and depth. This truth is even signally confirmed by the *experience* of our own institution. The best of our former *Real Scholars*, when brought into collation with the *Latin Scholars*, could, in general, hardly compete with the most middling of these—not merely in matters of language, but in every thing which demanded a somewhat developed faculty of thought. It may be proper to state, that what are called *Real Scholars* in this extract, are such as would, in this country, be taking what is termed "the scientific course" in our Colleges. To this quotation, Sir William Hamilton joins the following note, as expressing his own opinion: "This testimony," he says, "is worthy of attention, not merely on account of the high talent, knowledge and experience of the witness, but because it hints at the result of a disastrous experiment, made by the authority of government, throughout the schools of an extensive kingdom; an experiment of which certain empirics would recommend a repetition among ourselves. But the experiment which in schools organized and controlled like those of Bavaria, could be at once arrested when its evil tendency was sufficiently apparent, would, in schools circumstanced like ours," [he is speaking of Great Britain, but the remark is equally applicable to our country,] "end only, either in their ruin, or in their conversion from inadequate instruments of a higher cultivation to effective engines of a disguised barbarism."

We will close these extracts with the concluding remarks of Sir William Hamilton himself. "From this general contrast," are his words, "it will easily be seen, how an excessive study of the mathematical sciences, not only does not prepare, but absolutely *incapacitates the mind* for those intellectual energies which philosophy and life require. We are thus disqualified for *observation, either internal or external—for abstraction and generalization, and for common reasoning*; nay, disposed to the alternative of blind *credulity*, or of irrational *scepticism*." I must do violence to myself

in not extending these quotations; and I hope they will not be without their weight upon your minds. I would here throw in a remark suggested by the last quotation, viz: that the study of the classics is calculated to counteract the materialistic tendency of our age. If the Savior could characterize the heathens as being wholly occupied with the thought of what they should eat, or what they should drink, or wherewithal they should be clothed, the reproach is scarcely less applicable to our day and our land, though we call ourselves a Christian people. Amid the incessant strife and toiling after the good things of this life, there is danger that every noble and virtuous feeling will eventually expire; that we shall become a nation of heartless utilitarians, whose sole aim it is to secure, at whatever cost, the greatest possible amount of earthly good. When we look at the extravagance in dress, furniture and living, that has invaded all ranks and all places, and the concomitant increase of fraud and roguery, we have ground to dread the result of our present course of education and the manifest tendencies of our times. Now, though we do not wish to assert that a classical education will, of itself, make a man virtuous or pious, yet we would encourage it as a counterpoise to the prevailing direction. For it is not in the intellectual training alone, which it affords, though that cannot be too highly estimated, but in the culture of the imagination, the aesthetical faculty, (that to which we owe the fine arts, with all that can adorn life) that the study of the classics is beyond price. In them we have style and language carried to their utmost perfection. What the study of the great masters, in painting or sculpture, is to the artist, the same is the study of the Greek and Roman authors to him that would excel in composition or elocution. A certain delicacy of taste and love for the beautiful, is thus elicited, that will go far to guard a young man against the coarser forms of vice at least. A fondness for elegant literature is always a favorable symptom. It elevates those whose circumstances are limited, while it enables the wealthy to enjoy their advantages in the pursuit of noble and refined pleasures. With the decay of classical studies, we should soon see a coarse and depraved taste prevailing. We should sink into the semi-barbaric state that we find among the Turks and other Asiatics. For it is to be borne in mind that the Roman and Greek writers have been the teachers of the modern civilized and refined nations. Especially is it the revived study of the Greek authors (which took place between fifty and a hundred

years before the Reformation) to which we may trace the improvements in the whole manner of life, which have not ceased to progress down to our own day. Besides the advantage of having in the study of the classic tongues of antiquity, the finest models of taste and excellence presented to the youthful mind, there is a direct practical use in these languages, which makes their attainment an object of value, even for such as do not regard the culture of the taste or the intellect as of any special consequence. The Latin, namely, is the source to which a very considerable portion of the English can be traced, so that it assists not a little in enabling us better to understand and use our vernacular tongue. Besides, it is the direct ancestral language from which the various Romanic dialects spring, the French, Portuguese, Spanish, and, still more immediately, the Italian. The knowledge of Latin makes the acquisition of any of these, at least so far as reading them is concerned, mere play. In short, many modes of thought and turns of speech, in modern languages, are derived from the Latin, which will not seem strange when we consider that from the fifth to the fifteenth century, Latin was the exclusive language of the learned, and in a great measure so, for two and a half centuries later. As to the Greek, this was not only the master and pattern of the Latin classics, and the teacher of taste and elegance to modern authors, but it is the language in which new terms of science are formed, as well as the fountain of scientific language in general; so that to learn Greek is to gain pretty large knowledge of the language of science. Hebrew we would recommend, not only to such as intend to devote themselves to the ministry, but to any who have means and leisure to acquire a complete education. Not only was a large portion of that Holy Book which God has given us as the directory of our lives, and the charter of our future glory, written in that language, which has made it a matter of interest to study the original, but in a critical and philosophical point of view as the oldest language extant, going back, if not to the very origin of our race, yet to a period far beyond all profane history, the language of the Old Testament must ever be a subject of intense interest to the scholar and the philosopher. And as a model of the beautiful and sublime in style, the Bible, to say the least, will not lose by a comparison with the very highest efforts of uninspired mind.

There is one idea yet connected with the study of language, that we threw out in the beginning of our remarks, and upon



which we wish to dwell for a few moments. It was this, that language is the producer of thoughts. How often has a striking expression served to suggest ideas! Perhaps no single source could be mentioned, which is so productive of thought, as language, even when studied in a disconnected form, such as we find in a Dictionary. For this the practice of translating from an ancient author, will prove the most fruitful and effective method. At the same time, the search for the most suitable term in English, will give us the command of our mother tongue more completely than perhaps any other exercise that could be named. And the ready and proper use of our own tongue, is surely an acquisition that cannot be prized too highly.

We would not be understood to say that a competent knowledge of English may not be obtained without the study of the classics, by reading the best authors in the language.— But we do say, without fear of contradiction from any qualified judge, that to obtain a perfect mastery of our own tongue, the shortest, cheapest and most effectual method, is the properly conducted study of the great writers of Greece and Rome. True, as this study is often conducted, it amounts to little, especially when the proficiency is so slight, that the scholar can barely spell out the meaning of his author by the help of his Lexicon, and has no other idea of Greek and Latin, than that the words are thrown together without any order, seemingly for no other purpose than to puzzle the brains of school-boys. Four or five years, between the ages of twelve and twenty, would, with ordinary diligence, suffice to acquire a pretty good knowledge of Greek and Latin both, if the study of these languages be conducted on correct principles. And though this ought to be the main study, enough time could be spared for a pretty full course of Mathematics and Natural science; so far, I mean, as these belong to an elementary course of education. I have always found, in agreement with the remark of von Weiller, already adduced, that those who diligently studied the classics, could, without difficulty, maintain their ground in the Mathematics and Natural sciences, against such as made these the sole objects of pursuit. In fact, to a thorough student of the languages, Algebra and Geometry serve as agreeable amusement, except in the case of such as are, *not too dull, but too sprightly* and imaginative to be tied down to such dry labor as that of algebraical investigations and geometrical demonstrations. The youth, or man either, who with elastic step can make his way

through the forest and over the hills, climbing rocks and leaping over brooks, still keeping his course, will have little difficulty to trudge along the beaten track of the turnpike, where nothing is required but to set one foot before the other, with plodding assiduity.

If then, we would contribute to the most thorough cultivation of our youth, if we would guard against the danger of losing all taste for what is beautiful and sublime, let us encourage classical studies, and set our faces against that low and groveling tendency of our day—not to say of our country—which would value education only as a means of gaining wealth, or of advancing the material interests of society. These are good and necessary, and there is no danger that they will be overlooked or neglected; while the danger is both great and pressing, that in this money-making age, the cultivation of the taste and intellect—except so far as these are connected with the everlasting dollar—will be more and more pushed into the background. It is not necessary for the spread of sound principles of intellectual and aesthetical cultivation, that all should pursue the higher course of study. But there ought to be a sufficient proportion of thoroughly educated men to give tone and character to society and its literature, to counterbalance the earthward tendency of the majority, and to prevent the material prosperity with which our country is blessed above every other, from degenerating into a base and degrading, as well as ruinous sensualism. True love for our country should, therefore, dispose us to encourage classical learning, not, to be sure, in the pitiful style in which it is too commonly pursued, which is little better than a waste of time and money, and has tended, perhaps, more than anything else, to bring such studies into disrepute with sensible people, who having no personal experience in the case, could only judge from what they saw and heard of the inutility of classic lore.

And if there is a young man present, who is ambitious to excel, and to take his place in the front ranks of society, let him study the great masters of antiquity, to form his taste, to strengthen his mental powers, to acquire habits of close reasoning and independent thought; to learn to speak, that is to wield the most potent instrument with which to operate upon mankind; as Pericles, who, for forty years, by the sole powers of persuasion and the thunders and lightnings of his eloquence, guided and governed the democracy of Athens, the most fickle, and yet the most astute, and, in short, the

most difficult to be led of any community, whether of ancient or modern times.

Without a classical education, a man, by diligence and care, may exercise a good influence on society, and become an honored and useful member of the same; but, a few—rare exceptions made—he cannot reach that eminence to which, with it, he might have attained. In short, the youthful mind needs careful training; and the experience of ages has shown that no intellectual or aesthetical culture is to be compared to that furnished by a thorough classical education.

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## ARTICLE VI.

### MINISTERIAL EDUCATION.

By Rev. L. E. Albert, A. M., Germantown, Pa.

IN our own denomination, the admission appears to be universal, that the minister of the Gospel should be educated—the degree of that education, is the main point of difference. It seems to be an established fact, that there are exceptions to almost every rule; and therefore it is to be presumed that no one rule can be given in regard to ministerial education, which will be applicable to all individuals, at all times, and under all circumstances. As far as our own judgment enables us to decide, we incline to the opinion that a thoroughly educated ministry is what the church needs, and the world demands. This should be the rule; it would be silly to argue that there could be no exceptions to it. Of course, this ministry should aim at being equally pious; for what will the best education avail without it? With these preliminary remarks, we proceed to give the reasons why we incline to the opinion just expressed, in reference to ministerial education.

The Apostle Paul, in one of his letters to Timothy, uses the following language: "Till I come, give attendance to reading, to exhortation, to doctrine." From Acts, the sixteenth chapter, we learn that Timothy was converted to Christianity by the Apostle Paul, and on this account, is called by the Apostle, his "own son in the faith." Timothy is generally regarded as an Evangelist—an order in the ministry in-

ferior to that of the Apostles—whose commission and work was very similar with that of the Apostles, viz: to plant and water churches. The epistles which were addressed to Timothy by Paul, seem to have been written to him while at Ephesus, where Timothy had remained when the Apostle was suddenly driven away from it. These epistles are chiefly occupied with directions to Timothy how to act while at Ephesus, and also with such general counsels as would be serviceable to him wherever he labored as an Evangelist. For the present, we are principally concerned with the idea inculcated in the words, "till I come;" which we conceive to be this—the duty of the minister of the Gospel suitably to qualify himself by a course of study, for the proper discharge of his ministry. By "reading" in this connexion, we may understand either public or private reading. Barnes, in commenting upon this passage, says: "The more obvious interpretation here is, to refer it to private reading, or to a careful perusal of those books which would qualify him for his public work. The then written portions of the sacred volume—the Old Testament—are doubtless specially intended here; but there is no reason to doubt that there were included also such other books as would be useful, to which Timothy might have access. Even those were then few in number, but Paul evidently meant that Timothy should, as far as practicable, become acquainted with them. The Apostle himself, on more than one occasion, showed that he had some acquaintance with the classic writings of Greece." By "exhortation" may be understood the enforcement of the *practical duties* of religion in distinction to its doctrines—and by its doctrines, its *fundamental truths or principles*.

From what we can learn in Holy Writ, Timothy appears to have been a youth of uncommon hope and promise, having a large acquaintance with the Holy Scriptures, and a peculiar impress about him, which predicted future greatness. And yet the Apostle urges upon him, "*diligence in study*," so that he may be a workman that needeth not to be ashamed, rightly dividing the "word of truth." Nothing can be plainer, from the instructions of the Apostle to Timothy, than this, that there was no such special influence of the Holy Ghost, to rest upon him, as would supersede the use of natural gifts, or any acquisition of knowledge that he might make. And his advice in regard to others, whom he might desire to induct into the office of the ministry, also clearly exhibits his

views on this point, when he says, "lay hands suddenly on no man," and "the servant of the Lord *must be apt to teach*." But what need is there of *aptness to teach*, if the opinion is correct, that what was especially intended for the Apostles, when Jesus said, "ye shall be brought before governors and kings, for my sake for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak. For it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you," is still to be looked for by the instructors of the people now. Certainly no natural gift for speaking or teaching is necessary, if the opinion is a true one, that man is only to give instruction, as the Spirit of God embodies ideas previously unknown to himself, in words of the Spirit's own choosing. The dull-est intellect can, under such inspiration, be as correct and profitable a teacher as the brightest; nay, what should hinder the Spirit of God from selecting, at times, a child of a few years old, for the office of preaching and prayer? Even they who hold to what must be considered the immediate inspiration of the Spirit of God in teaching, prove the defectiveness of their theory by their own practice; for if we enquire who their teachers are, we will find them to be men and women, who are generally possessed of good sound sense, and strong natural talents, and whose reading and research, both in sacred and secular history, have been extensive.

Gifts, after all then, form the basis upon which the Spirit operates, and if so—and no one can reasonably dispute it—then why should not those gifts be improved in the highest degree possible? Admit that *aptness to teach* is necessary and *scriptural* too, and the question of an educated ministry is no longer doubtful. This will appear the more obvious, when the design of education in a minister of the Gospel is taken into consideration. This design is nothing more or less than to enable him properly to comprehend the true meaning of the Scriptures, as far as such meaning is dependent upon the proper understanding of its words, and the time and the circumstances under which they were written; and also to qualify him to present the truth in a clear, powerful and attractive manner. When we examine the Word of God, we discover that whatever man is able to do for himself, is never done for him by Jehovah, and it is only when something is to be accomplished, that circumstances beyond the control of man have forbidden him to do, or have placed

it beyond his power to do, that miraculous aid intervenes for man's assistance. Such being the case, then certainly whatever qualifications are needful, in order to render an individual, in the fullest sense of the term, "*apt to teach*," should, if possible, be acquired by him. This is what education seeks to do; this is the design of an educated ministry. Education is not intended to make man an expounder of his own opinions and principles, but a faithful expositor, as far as such an exposition depends upon man, of the opinions and principles of the Bible; neither has it any design to inculcate in the heart of man, that he is above the need of the teachings of God's Spirit, but to convince him, by what it has taught him, of the absolute need of the light of the Spirit, and of His blessed influences; nor to persuade him that deep-toned piety is superfluous; but rather to induce him the more strongly to live nearer unto God, in view of his increased responsibility. It is a mistake into which many have fallen, that education causes its possessor to become highminded and self-sufficient, and that its want produces true humility and devotion. The testimony of too many can be given, that pride and self-sufficiency have oftener been the offspring of the ignorant, than of those, whose best attainments have only taught them *how weak they are, and of how much they are ignorant*.

Let us look upon this question in another light. It has always been our conviction, that in proportion to the greatness of the object to be accomplished, so should be the preparation for its accomplishment. And this conviction, we are gratified to know, is confirmed by observation. Take for example, the preservation of life. Suppose that you were attacked by disease, whose virulence filled us with the most alarming forebodings. To what physician would we apply for relief, and, if possible, deliverance from it? To him who had made the human constitution his study for years, or to him who had but an indifferent knowledge in regard to it? Ah, we would exclaim, life is too important to be trifled with, and therefore we will seek the very best physician for advice in reference to the disease that is threatening our existence. And it is because their position is an important one, that men devote their lives to the acquisition of such knowledge as may best preserve life, and enable them to battle with disease most successfully. Take another example. We are in possession of property. Our right to what we have always deemed to be legally ours, is contested. Whom will we employ to defend us in our possession of it? Will we turn to

him who has made claims and titles the study of years, or to him whose wisdom is not superior to our own in regard to them? The question needs no answer. And it is because men know that in view of the great issues that are at stake, they cannot expect employment, unless they are perfectly familiar with what, in such cases, is essentially requisite for them to know, that they seek to gain every possible information that will make them trusty counsellors in any cause committed to their care. If such preparation is deemed necessary for the things of this life, can any preparation be deemed too great, that may affect the good of that soul which has eternal interests at stake, and concerning which a Savior has said, "what shall it profit a man if he gain *the whole world*, and lose *his own soul*?"

*The character of the age* in which we live, seems also to indicate the necessity of an educated ministry. If any age has stronger claims than another to such a ministry, we presume it is the present one. We are living in an age of intelligence, in a *reading age*, in an age, too, as some one has expressed it, "in which there seems to be an increase of a slow, quiet, but profound spirit of doubt among many classes of men; in an age conspicuous for the re-agitation of many questions which, in general belief, seemed settled forever; in an age that is gradually loosening the bands of creeds and confessions, and manifesting a growing disregard to the wisdom and disbelief in the honesty and word of the men of the past; an age that welcomes with eagerness, every innovation and every new cry of 'Lo here, or lo there!' an age of restless dissatisfaction, in which the weaker of the community, either plunge into the arms of implicit faith, or of low infidelity, or of hardened indifference; an age, in fact, which seems to point to breakers ahead, upon which the most precious hopes of humanity may be dashed to atoms." And what shall be the character of the men who stand in the front of the battle, and to whom the charge has especially been given "to contend earnestly for the faith once delivered to the saints?" Shall they not be men, not only devoted, soul and body to their God; but men also, armed as far as possible, with every weapon which earnest inquiry and diligent investigation of the truth can give, to enable them to fight manfully against their foes, and guard most successfully the battlements of Zion?

Without dwelling upon this point, we pass on to inquire what the Providence of God teaches us, in regard to the val-



ue of a truly godly and truly educated ministry. We say truly godly and truly educated ministry; for we would not have mere "knowledge" without "zeal," neither would it be desirable to possess mere "zeal" without "knowledge." These two should always be joined together, and "what God has joined together, let no man put asunder." Now, are there any facts of more than ordinary significance spread out upon the broad page of history, which seem strongly to indicate that such a ministry receives the special sanction of Jehovah? We believe there are, and they are well worthy of serious consideration.

If we were to be asked who, in our estimation, was the greatest of the Apostles, we conceive that there would be but one answer, viz: the Apostle Paul. He looms up like Saul of old—a head and shoulders above the rest of the Apostles. And yet, what characterized him as a minister of the Gospel of Jesus, but this very combination above mentioned. Where among the Apostles, was one possessing the same zeal for souls, the same indomitable will and untiring energy? The man that could say, "I could wish myself accursed from Christ, for my brethren, my kinsmen according to the flesh," must have had a zeal for souls, impossible to be surpassed; the man that could say, in view of imprisonment and bonds, "what mean ye to weep, and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus," must have had a will, which no force of circumstances could shake; the man that could say, "of the Jews, five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a day and a night I have been in the deep," must have had an energy that no obstacle could weary. And where among the Apostles, was one who had either the same natural abilities or learning, as he? The man that was a Pharisee of the Pharisees, that had sat, as a learner, at the feet of Gamaliel, was certainly not an ignorant man. How we detect the refinement of his education, and the extent of his learning, in every speech and epistle of his. As he stands upon Mars' Hill, or pleads before Agrippa, who does not see, not only the inspired Apostle, but also the scholar; the man possessed, not only of strong natural abilities, but also of knowledge gathered from every source, and wielded with a master's power. And what of his epistles? How large a space they occupy in God's revealed will. Of what subjects do they not treat? Subjects which an infant mind can grasp,

and subjects too, which an archangel's cannot begin to fathom. How short some of these epistles, and yet what volumes have been written upon them. Honored by God, to occupy so large a space in His Word, and in the eye of the world so successful too in the great work which his Master had given him to do; what do these facts declare concerning that combination which he possessed, and after which, we contend, all who minister in holy things, should most earnestly aim.

Let us come, however, still farther down the stream of time, and consider that period of the Christian era, when the light that had burst upon the world, by the coming of the Sun of Righteousness, appeared again to be withdrawing from it.—The twilight period of the Christian era, when he that sat upon the seven-hilled city, gave law to Christendom, and occupied the place of God. It would be superfluous, at this age of the world, to describe the condition of things at that period. How tradition usurped the place of God's Word; how superstition prevailed; how wickedness, among both priest and people, abounded, is familiar to all. But we would ask, who was the instrument selected by God, to dispel the darkness that hung pall-like over the Church; to exalt His Word above tradition, and give again to the world, that great truth by which the Church must either stand or fall, viz:—Justification by Faith alone. Was it not our own Martin Luther? And what was the character of this great Reformer? Without intending any disparagement to the rest of the Reformers, he appears to us, among them, like Mont Blanc among the rest of the Alpine mountains. When we consider the ability he displayed in discussion, the vast learning that characterizes his works, the clearness in general, of his views, especially when the difficulties arising from his early education and influences, are taken into consideration; his indomitable will and untiring energy, and above all, his prayerful spirit, we feel like subscribing to the opinion of one of another denominational fold, who in describing his dying moments, uses language something like the following; "the mighty spirit of the Great Reformer had fled. Upwards it winged its flight, into the presence of Moses, and Paul, and John, and Christ; and *in the last only did he find a superior.*" And when we now look at Protestantism, with its Bible Societies and Tract Societies, with its Missionary operations, Home and Foreign, with its Schools, and Colleges, and Seminaries, with its printing presses, and railroads, and telegraphs, flying with its light, and love, and civilization, over the wide-

world, and consider who it was that was selected by God to be the instrument in bringing these things into existence, we must, in all this, see the kind of ministry, that receives from God the highest sanction.

Other facts, of a similar import, might be enumerated, but these two may be reckoned sufficient for our present purpose. We know that to all this, it may be replied, that in the history of the Church, leaving out of consideration a few prominent individual cases, such as have just been specified; it has most frequently been found, that not to the strong intellectually, but to the strong spiritually, the Church has been mainly indebted for her prosperity, that not to the "mighty" in knowledge, but to the humble, earnest laborer, has most success been awarded in the kingdom of God. Neither are we ignorant of the fact, that we have many in our own denomination, who, though not possessing the advantages which others have enjoyed, seem far to excel them in the work of the ministry, whose labors have been more abundantly blessed, whose rewards are evidently greater and more frequent. And yet these things weaken not the position assumed in regard to the ministry. It is true there are educated men in the ministry, who are inefficient as Ministers of the Word, but are they spiritual, earnest men, and have they natural gifts for the work to which they profess to be called? It is true there are those in the ministry, whose early training has been defective, and yet are efficient ministers of the Word; but have they made no attempts to remedy the defectiveness of their early training, and would they not be still more efficient, possessed of higher attainments in knowledge? Who will say, all other things being equal, that an educated ministry will not be more influential than one comparatively uneducated? The rule then appears to hold good, that the ministry should be thoroughly educated; the exceptions to this rule should be such only, as peculiar circumstances evidently demand.

If then, it is admitted that such a ministry is desirable, it might be well to consider *the time* when the foundation of that education is to be laid, which we deem so requisite in a minister of the Gospel. We say the *foundation*, for no minister of Jesus can be said to discharge aright his duty to God, to himself, and to his fellow-men, who is not a student for life. Whenever it can possibly be consummated, this foundation should be laid, and laid with all possible care, ere the active duties of a ministerial life are assumed. To enter the minis-

try, and then be obliged to lay the foundation and build the superstructure too, is but what few can accomplish, and be faithful at the same time to the duties which claim their attention day after day. It is only men of uncommon vigor of mind and indefatigable industry, who can rise above the disadvantages of neglected discipline and neglected cultivation in youth, and become workmen indeed "that need not to be ashamed, rightly dividing the word of truth." Such examples, however, are never safe examples for imitation, unless there is an inherent conviction, resting upon a solid basis in the mind of him who determines to "go and do likewise," that he possesses similar vigor of intellect, and an industry that will never tire. And yet, it is a question fully open for discussion, whether anything, after all, has been gained by such an entrance into the ministry, that has so much of time necessarily taken from its active duties, in the acquisition of that knowledge, which might have been acquired by delaying for a period, entrance into that ministry? And how is it with those who cannot boast of such vigor of intellect, and who need every incitement that their high and holy calling can bring to bear upon them, to make them diligent in the discharge of every duty? What is their experience? Is it not either one of daily thankfulness, that in view of the many pastoral duties with which they are burdened, and in view also of the many cares, which they necessarily experience in the rearing and training of their families, making thereby, study at all times difficult, and very frequently impossible, they were enabled to lay, at least the foundation of knowledge, prior to their entrance upon the ministry, or one of continual harassment, in having entered upon the ministry without such preparation. If the ministry need to be educated, the time for laying well the foundation, is apparent.

Ours is, indeed, a high and a holy calling. Whatever tends to efficiency in it, should be most sedulously cultivated by us. The work given us to do, is apparently more fitting to the shoulders of angels, than of men. Let us especially guard ourselves against all expressions that may have a tendency to disseminate among men the idea that, of all offices, the office of the ministry is most easily filled. Let us never forget the exclamation of the Apostle, "who is sufficient for these things!" Let our aim in the ministry, be efficiency rather than numbers. And let us all, who are already ministering in holy things, so live and so act, that when the Master calls us to give an account of our stewardship, His language to us may be: "Well done, good and faithful servants."

## ARTICLE VII.

## BACCALAUREATE ADDRESS.

## No. III.

The following is the outline of the address, which was delivered without the manuscript, at the third Annual Commencement of Pennsylvania College, September, 1837. The class consisted of Messrs. George Diehl, Emanuel Frey, Thomas Means and James Macfarlane.

YOUNG GENTLEMEN:—Before we separate, I desire to present to your consideration a few words of well-meant counsel. Prompted by regard for you, and best wishes for your future well-being, I would avail myself of this last opportunity of saying to you how deeply interested we are in your welfare, how desirous of your happiness. Think not because the connexion which has so long and pleasantly existed between us has been dissolved, that utter indifference fills our hearts in reference to your future history, that we shall follow you with no affection, no sympathy, no prayers. Very different are our feelings. You leave us as children leave their paternal roof; and when you rejoice, or weep, if we know of it, we shall rejoice and weep too. These are not words loosely uttered for the occasion; they spring from the heart. We have learned to estimate highly your worth; to anticipate good from you, and to believe that, if spared, your part in the drama of life will neither be unimportant nor pernicious.—Let me express to you now, what your teachers ardently desire may befall you in the path of life which is opening before you.

First, health and long life. By health I mean, not merely the proper physiological condition of all your bodily functions, the due performance of all its vital operations, but in addition, the full exercise of all your mental powers. It is the *Mens sana in sano corpore* of the Roman Satirist. Bodily health is a great blessing, necessary to our enjoyment of life, and the production of such results as render us useful in the world. It is true, we may glorify God in sickness; but the other seems to hold out greater advantages for extensive good, and is to be preferred, both for our own sakes and for others.

There is no calamity which falls on man in this world of sorrows, more terrible than those hallucinations which visit the mind under the influence of mania. No uncertainty so painful, says the distinguished author of *Rasselas*, as the uncertain continuance of reason. In wishing for you bodily and mental health, we fix our attention on no trifling advantages. Do these depend, in any measure, on ourselves? We answer, they do. It becomes us, therefore, to use all known means to make our own these inestimable blessings. Time would not admit of an exhibition of the precautionary regulations necessary, or the dietetic rules to maintain our bodily and mental vigor. One obvious, and yet most important direction is, the careful avoidance of morbid causes. Whatever in exposure is calculated to introduce diseased action, whatever in clothing is necessary for our security, should not be overlooked. A proper proportion of *exertion and repose, of labor and rest*, the due use of our bodies and minds, avoiding, on the one hand, excessive action, and on the other indolence, seem best suited to our constitution, and to have been designed by the great author of our structure.

Temperance, not only in the use of intoxicating drinks, but likewise in the reception of food, should be carefully observed. In this age, so deeply convinced of the noxious tendency of alcoholic beverages, it is unnecessary to give many admonitions on the importance of not "touching, tasting or handling them." Much less food than is ordinarily taken into the stomach, is needed to carry on the functions of life, and moderation in the quantity, as well as choice, in regard to the least injurious, contribute much to our physical well-being. The mind, engaged daily in the use of its powers, in the acquisition or communication of knowledge, retains its force, and enlarges its capacity. In this way, young gentlemen, you will have contributed your share towards conditions important for you, and if you fail—in the absence of these blessings, you will be free from the stings of self-reproach, and will be fortified to sustain those arrangements of Providence through which a destiny may come upon you, not in accordance with your desires.

Whatever promotes the health of the body, whatever tends to remove disease when it has begun, will conduce to long life, to a protracted period of action for those high purposes which are to be the objects of our resolves whilst we are here.

Contentment and peace. Nothing is of more moment than a proper estimate of the things of this life. The ruling pas-

sion in this country, seems to be the love of money. *Pecunia primum quaerenda est, virtus post nummos*, seems now, as in the days of Horace, to be the leading maxim of men. We shall not attempt to sing the praises of poverty, but we would inculcate this lesson; let us desire money that we may use it; use it for the good of man. To consider it as loaned to us to promote human happiness, and to employ it for this end, give it its real value. If we are moderately successful, let us not repine; if we do not get beyond the supply of our daily wants, let us not be dissatisfied. Having food and raiment, let us therewith be content. We brought nothing into the world—we can take nothing out of it. *Contentus parvo* should be our motto, and instead of grasping after much, we should remember how unsatisfying are riches, how fleeting earthly goods, how dangerous wealth, and how hardly they that have riches shall enter into the kingdom of heaven. Hear the words of the great Paul on this point: "They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." When we have learned, with this distinguished man, in whatever state we are, therewith to be content, we have obtained one of the primary elements of true happiness. Without this, though rich as Cræsus, and able, like Midas, to convert every thing we touched into gold, we would not be happy. The things of this world, beheld in the light of that Gospel which has brought life and immortality to light, will be valued aright, and their possession will not elate, their absence will not depress us.

Peace; the approbation of our own hearts, the smiles of an approving conscience, the result of exercising ourselves to have always a conscience void of offence towards God and men, we much wish for you. Obtain it by reconciliation to God through Jesus Christ. Retain it by walking worthy of the vocation wherewith you are called. The firm persuasion that God looks on us with complacency, that we are citizens of heaven, that we will inherit everlasting blessedness, these are the gifts of our holy religion to every sincere votary; the portion which we pray may be yours. Then, whatever may be your outward condition, whether prosperous or adverse, whether you succeed or fail in your earthly expectations, you cannot be wretched; you must be blessed; for you will have



joys beyond the reach of earth, and pleasures in reversion, beyond the approach of disaster and change.

Usefulness and respectability in the world. Knowledge is power. As educated men, you are not only furnished with much and various knowledge, but, what is of no less importance, you are prepared to add to your stores, and to render useful, what you may treasure up. One advantage of your academic career is, you know how to study. Whatever may be our knowledge, or capacity to influence others, we can, of course, expect no results, unless by appropriate methods we bring out these, and make them bear on others. Such is the arrangement of human affairs, that there will never be a want of suitable methods to place our attainments in contact with human necessities, and to produce useful results. The different professions are all useful; the clerical, medical, legal. The public servant who is enlightened, honest, faithful, confers great and lasting benefits on his cotemporaries, and posterity. The teacher of youth is engaged in one of the most honorable, if not brilliant, occupations; particularly if his duties are intelligently and fully performed. You will, then, choose your mode of operation; you will have an eye to the good of your fellow-men; philanthropy, patriotism, piety, will guide you in your choice; you will be true to the cause of humanity; you will seek to advance the real interests of others, as well as your own; you will love your neighbor as yourselves; then your deeds will tell on your fellow-citizens; they will produce effects, beneficial and diffusive, and perpetuated by a reflex influence, till the world shall fade away, and a new heaven and a new earth shall appear, in which righteousness shall dwell.

It is by a course of this kind, that you may calculate on obtaining the approbation of your fellow-men. You will be honored, respected, beloved. If perchance your motives are misapprehended, if obloquy and envy should be your lot, you will emerge from the darkness which has beclouded you, and shine the more brightly in consequence of your temporary obscurity.

Finally, we wish for you a happy death, and a blissful immortality. You are both mortal and immortal; your bodies must die; your souls live forever. The great business of man in this life, to which everything else is subordinate, is to prepare for eternity. His moral character has an influence on his departure from this world. A well-spent life, that is, a life of holy obedience, will cast over our dying moments in-

expressible cheerfulness, and establish a hope full of a blissful immortality, when we are about to leave this world. If, then, these two most important objects are to be attained, it devolves on each one to make the chief employment of every day, a faithful attention to the duties of Christianity. Some portion of time should be devoted to God—to the salvation of the soul. No day should be permitted to pass, without conversation with God and our own hearts, without meditation on eternity and the concerns of our soul, without a careful perusal of that volume, which is more precious than gold; yea, than much fine gold; sweeter than honey, or the honey-comb, by which men are warned, and in keeping of which there is great reward.

By these means, you will die the death of the righteous, and you will attain happiness in the world to come. Yours will be the Christian Euthanasia, and your paradise will be the paradise of God.

We commit you now to God. Go forth, young gentlemen, inspired with a desire to act your part well! You will meet with many disappointments in life, you will find that it is a checquered scene, that good and evil are mingled together, that exemption from sorrow is no man's portion, that the only anchor of the soul, sure and steadfast, is Christianity in the heart. May all the blessings to which we have adverted, accompany you. May no one of you be found in the ranks of the dissolute, vicious, licentious, the criminal. May you have a good report of all men and of the truth itself. May many feel the influence of your knowledge and your piety. May frequent reports reach our ears that you are good men and true; an honor to your parents, teachers, and your *Alma Mater*. May the tears of the good bedew your grave. May many beneficiaries rise up at the last great day, and call you their blessed benefactors. May we meet you, after our work on earth is finished, in that higher state of existence of which the present is but the threshold! God grant, God grant it—Amen.

## ARTICLE VIII.

## MAN.

IN the study of animated nature, or organization with vitality, much of our attention will be directed to that animal who stands at the head of the visible creation, belonging to the class of vertebratæ, and in the arrangement of the distinguished Naturalist, Cuvier, heading the mammalia, and distinguished as Bimana, or having two hands. One of our classic poets has said, "the proper study of mankind is man," and if we are authorized to interpret the language in its broadest signification, and to embrace every theory pertaining to him—his physical and mental structure, his relations, his history and his destiny, we shall unhesitatingly grant that it is a very appropriate and highly useful study for man. In extending our investigations into the animal kingdom in general, it is highly important that we should be well acquainted with ourselves, because it will facilitate our acquaintance in that direction, and show us a beautiful harmony pervading the whole; similarity and diversity, not arbitrary, but necessary; the same general ends, the preservation of the individual and the species, effected by organs and processes nearly related, but, at the same time, so divergent, as must needs be, as to furnish facts of great interest to the student or observer.

Birth and development belong to animals. They have a commencement, a progress, decay, death. It is the changes embraced in these, which we propose to consider now, so far as man himself is concerned, as a slight contribution to your knowledge of animal forms. Although the phenomena are constantly occurring before us, and we can every day see human beings, in the different stages of their journey from time to that world "where the wicked cease from troubling, and the weary are at rest," yet I am not sure that our minds are impressed with the wonders that are transpiring, and that we duly appreciate the mysteries which are opening before our eyes. Look, for a moment, at the facts, before we enter upon an examination of them. We have the child at birth; we have it when the mind begins to open, the senses to report and to give signals in words of impressions; we have the young man, mature, ripening by degrees partially illuminated;

we have the mature, with the mind highly improved, and the physical education at its acme; we have the old man, with mind and body decaying, dozing, sleeping, dying. The great dramatist makes the ages seven; first the infant,

"Mewling and puking in the nurse's arms;  
And then, the whining school-boy, with his satchel,  
And shining morning face, creeping like snail  
Unwillingly to school: And then the lover;  
Sighing like a furnace, with a woful ballad  
Made to his mistress' eyebrow: Then, a soldier  
Full of strange oaths, and bearded like the pard,  
Jealous in honor, sudden and quick in quarrel,  
Seeking the bubble reputation  
Even in the cannon's mouth: And then, the justice;  
In fair round belly, with good capon lined,  
With eyes severe, and beard of formal cut,  
Full of wise saws and modern instances,  
And so he plays his part. The sixth age shifts  
Into the lean and slipper'd pantaloons;  
With spectacles on nose, and pouch on side;  
His youthful hose well saved, a world too wide  
For his shrunk shank; and his big manly voice,  
Turning again toward childish treble, pipes  
And whistles in its sound: Last scene of all,  
That ends this strange, eventful history,  
Is second childishness, and mere oblivion;  
Sans, teeth, sans eyes, sans taste, sans every thing."

This, however interesting as a graphic representation of human characteristics at different periods of life, and as a portrait of the actors in the busy theatre of life—for the world is represented as a stage, and all the men and women in it merely players—cannot be regarded as a correct classification of the different periods of life.

We have a more poetical and profound picture of human life in Ecclesiastes, particularly the close; not drawn according to modern anatomical notions, but those which prevailed when the author lived. It runs thus:

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow them-

selves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low: Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or even the silver cord be loosed, or the golden bowl be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

The periods which are most distinctly marked, are childhood, youth, mature and old age. When our life assumes the form which it takes at birth, this, although not the commencement, is usually considered the start, because then, although not by any means independent of the mother, it is less dependent than it was. It then comes under observation, and it can be more easily traced in its progress. Behold, says an eminent writer, another *Arcanum Naturae*, scarcely less wonderful than generation, nor better understood, although it takes place more under our inspection. The infant, namely, small, weak, neither able to control mind nor body, grows by degrees, obtains a beautiful and perfect form, and becomes capable of managing all the faculties of mind and body. This is the beginning of earth. The stadia of life may be differently divided. Hillebrand, cited by Heinroth, in his *Psychology*, makes three. 1. That of advance (*Stadium incrementi*). 2. That of perfection (*ἀκμή Stadium status*), and that of decline (*Stadium decrementi*). If we make our beginning with the first period, adopting the first mentioned division, viz., childhood, it may be represented in its earliest stages as distinguished by rapid evolution of the physical structure. With provision suited to it, supplied by wise arrangements of the Creator, and instincts impelling to the use of it, its growth is certain and rapid. A preponderance of what the Germans call receptivity, is its type. This, as remarked by the Christian physician mentioned before, unfolds itself by degrees, as the period of lactation, of play, and of acquiring knowledge.

During the first year, and extending into the second, nutrition is carried on rapidly by the assimilating processes, aided by considerable sleep. The mind is, no doubt, opening

and preparing for the future. No idea can be formed precisely, of the condition in which it is, and what progress it is making towards the exercise of those faculties which afterwards distinguish it. The senses are in operation, their peculiar functions are performed, to a limited extent, the affections commence to operate. But everything is in so minute a form, so imperfect, that we are puzzled to know what is the precise state of things. In the later period of childhood, in what has been called the *Spielzeit*, or play time, extending to the sixth year, the teeth, which had been formed at the close of infancy, or the period of weaning, prepare for a less dependent mode of life. Now the organs of voice are brought under articulating processes, and words, single, not yet married to each other and sustaining family relations, are imperfectly created. A decided and interesting progress is made in the acquisition of language, during this curriculum, and by its termination there is, to a greater or less extent, an ability to muster into action, a respectable portion of the great army of words which, encamped in our vocabulary, is ready for the service of ideas, to do their bidding in our intercourse with men.

Although during this period of life, the words of children are not very numerous, and embrace not abstract or metaphysical terms, and not many of the *sesquipedalia*, yet still they have collected those that apply to the objects, animate and inanimate, that have been subjected to their senses. Their first knowledge is more in the department of physics than metaphysics; they are little Linnæans, commencing their studies with the Creator's works. The senses, hearing, smelling, tasting, touching, seeing, are brought to a high degree of perfection, and the process of which physiologists and metaphysicians speak, the correction of the information of one sense by another, or the combined influence of the senses in producing certain results, and the augmentation of power, if not consummated in the highest degree, is, nevertheless, in an advanced stage. This is an important part of our education, which is done for us, but which is, by no means, beyond human control, for which we can willingly dispense with other things. Something more may be done, and something more is often done, but we suppose it is not of material moment. The moral faculty commences its operations; right and wrong are, to some extent, discriminated; desire of approbation, fear of punishment are felt. The principle of cu-

riosity is in active exercise. Wisely implanted, vigorous when specially needed, it calls for information from every source to which it can have access, and accumulates facts in considerable numbers, all of which are useful, and to be employed in the business of life. It is the substitute of reading in early life, and the books which it employs are parents, friends, playmates. This period is characterized by the exercise of the benevolent, as well as the malevolent feelings to some extent. Affection, gratitude are shown, anger and revenge are not unknown.

A ready credulity, strong confidence in the veracity of those who are their elders, a ready receptivity for all that is communicated, may be mentioned in addition. The third stage, or time of education has been thus described; this is the season of ripened childhood, from the sixth to the twelfth or fifteenth year. Physically, it is marked by a well proportioned bodily organization, regularity of the features, and firmness, strength and agility. It is the time of leaping, running and climbing. The mind, when directed to it, opens to religion. The feeling of gratitude is predominant. Ideas accumulate, and imagination commences its sports. This accounts for the taste for tales and tragedies. But the capacity of the understanding, and of combining and separating ideas increases. The inclination to construct, form, to paint, to build, and further, for music and poetry, springs up. The character is evolved morally, particularly in the desire for praise and distinction. Conscience assumes a more decided tone.

We come now to the period of youth, reaching from twelve or fifteen to manhood; and what shall we say of this? The body still continues to advance. It grows in height, in thickness, but with many varieties. Its vigor increases, its capability of endurance becomes greater. The gait becomes firmer, more staid, sober. The voice changes in its intonations, and becomes coarser, less feminine. There is more of the manly, the grave, the dignified. Friendships are formed, ties fastened not easily broken. The understanding, the intellectual powers expand more and more, and relatively to others in a larger ratio. Plans are formed. Modes of action selected. Professions chosen. Life is considered. The source of true happiness is determined, and by a wise or a foolish decision; the favor of God is regarded as the supreme good, or the favor of the world; the heart is given to God, or consecrated to the devil. It is perhaps true, that more depends on the period of youth, than any other of our life. It is certainly



true that what men ultimately become, and what they ultimately effect, are very closely connected with this time of life. There may be, there are, we know, exceptions, but they are not comparatively numerous. Suppose, for instance, that the physical organization is injured during youth, that health is impaired, that the growth of the body is injured, that its energies are cramped—be it from neglect of exercise, from inordinate application to study, from intemperance, either in eating or drinking, from licentious habits—the effects will be likely to accompany us to the grave, and remain till the morning of the resurrection. How important then, that we should carefully protect ourselves from all noxious agents, and guard against all pernicious habits; honor the laws of nature or nature's God, and strive to keep the casket of that splendid jewel, our soul, without fissures or contusions injurious to its deposit!

Again, suppose in the season of youth, we neglect the opportunity we have of acquiring knowledge, neglect our studies, or pursue them in a superficial and careless way, can we ever reach that mental development, and gather those literary and scientific stores which were once within our grasp? What-ever may be achieved by us, will be achieved with difficulty. Our efforts will be made with pain. Many will never be able to make them. Many will make them in a very small degree, and the most patient and enduring will fall below what he could easily have grasped, had he taken time by the forelock and been faithful to his opportunities. It is so, too, with our moral powers. Youth is the time to cultivate them. They then first display themselves in a decided form, make themselves known by unmistakable signs. As the mind becomes enriched with knowledge, and understands its obligations, it comprehends the actions which it originates in their moral worth, and feels its responsibility for every one of them. The proper time to cultivate the moral nature, is that of youth, not excluding the still earlier period. It can only be cultivated by the Gospel of Christ. This great trainer of man's conscience, which takes it in its defilement, purges and sanctifies it, starts it in a new career, with powerful auxiliaries—can be comprehended by the young man who has just the susceptibilities to respond to it, and as it now earnestly insists on his meeting its requirements, it constitutes the crisis which, if well passed, all will be well, but if not, the prospects are dreary; it is possible that the shock then endured may not be fatal, that reaction may occur at a later period, that pow-

erful stimulants may start up life as if under the very ribs of death; but the prognosis is altogether the other way; the medicaments can scarcely operate, because the stamen is low, and the excitability almost exhausted, and if it should be stirred for a moment, the agitation cannot be deep, nor the circle of influence wide. The brightest names in the world's history, attach to men who were faithful in their youth, and I hope that you Linnæans, called by an honored name, whilst looking through nature, will not forget nature's God, but like your great master, will honor him who made and preserves, not only the wonderful things to which your studies are directed, but all the wonders of the boundless universe. Your studies are propitious, not the contrary, to the acknowledgment, not only of the existence, but likewise the adorable perfections of God, his power, his wisdom and goodness—they lead to, not from him, who hath spoken to us in the New Testament revelation; who is described in his relation to the Supreme Architect of the universe, as being the brightness of his glory, and the express image of his person, as the Creator of the world, and as upholding all things by his mighty fiat, and as being far more excellent than angels, as he hath obtained by inheritance, a better name than they.

We now come to the third period, or that in which the growth is completed, and the mental and moral powers fully brought out and prepared for the accomplishment of the great objects of life. We must take man at this stage, to know properly what he is, and what he can do. He then becomes entitled, if ever, to the panegyric of the poet: What a piece of work is a man! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action how like an angel! in apprehension how like a God! the beauty of the world! the paragon of animals!

Whilst other animals are prone, and obedient to their appetites, he is erect, and was evidently made for the vertical position. His physical structure makes this evident, as well as his constant habit. Human beings do not move on all fours. They are not formed for progression in this way. The cranial circulation is too active, and supplies blood in quantities too large, to admit of the safe pendency of the head, as quadrupedal locomotion would require. An admirable instrument of our physical structure is the hand. Cuvier remarks on this: "By his erect position, man preserves the entire use of hands for the arts, while his organs of sense are most favorably situated for observation. These hands, which derive such ad-

vantages from their liberty, receive as many from their structure. The thumb, longer in proportion than that of the monkey, increases its facility of seizing small objects. The nail, covering one side only of the extremity of the finger, acts as a support to the touch, without depriving it of an atom of its delicacy. The arms to which these hands are attached, are strongly and firmly connected by the large Scapula, the strong Clavicle," &c.

"Man is pre-eminently distinguished in the organ of his voice; of all the Mammalia, he alone possesses the faculty of articulating sounds, its probable causes being the form of his mouth and the great mobility of his lips. From this results his most invaluable mode of communication, for all the signs which can be conveniently employed for the transmission of ideas, variations of sound are those which can be perceived at the greatest distance, and are the most extensive in their sphere of operation."—*Ibid.*

Man is capable of living in every clime. He can adapt himself to the greatest extremes of temperature. He can bear intense cold and high heat. He can be supported by food of every description—animal and vegetable. Of him may it be said, without the least exaggeration, that he is fearfully and wonderfully made; that he is but a little lower than the angels, and is crowned with glory and honor; he is made to have dominion over the works of God's hands; and all things are put under his feet: all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

We must not, however, dwell too long on such topics, but proceed to represent man in his prime; ready for action; at that period of his earthly progress, which he longed for in youth, but which, he is not always convinced, has contributed in a vast degree to his happiness. His sighs are frequently wafted back for the halcyon days of youth and freedom from care. Manhood extending to old age, is the period of action. It is then that professional life commences, and is carried on, that we employ ourselves in multiplying the necessities and comforts of life, in effecting exchanges, in creating and diffusing capital. It is then that we exert an influence for good or evil, in a larger degree than before, upon others, add to the happiness or misery of the world. This is the time for extending our knowledge by reading and meditation; building upon the foundation we previously laid. This is the time for writing, and endeavoring, by the productions of our pen, to

enlighten and profit our fellow-men. This is the time for maturing that character, formed under Christian influences, by which we honor God on earth, and become prepared for mansions in the skies. If all this is to be our employment, if such are the things to which our powers are to be directed, then is it most evident that no sinecure awaits us, we travel towards a domain in which there is no rest, and we prepare for a conflict which will task all our powers. To quit ourselves like men demanded of us by our structure, our advantages and our God, is no easy task. Yet we should, when the time comes, address ourselves to it with courage, stand up boldly to do our duty, and aiming high, seek to honor ourselves, our race, and our God. If there are toils, there is strength, if weariness, there is repose; if sickness, there are medicines; if there are trials, there is consolation; if hunger, there is food; if thirst, there is beverage; if there is a boisterous voyage, and a dangerous sea, there is a haven to which we tend, where storm and adversity cannot reach us. Life is worth much, it has many pleasures, it is attended with many demonstrations of God's goodness, it has an admirable sweetener in religious faith, it has a brilliant reversion in the glories of heaven. Well does that great chemist and chemical philosopher, Sir Humphrey Davy, in his beautiful little work, entitled *Consolations in travel, or the last days of a philosopher*, say: "Religion, whether natural or revealed, has always the same beneficial influence on the mind. In youth, in health and prosperity, it awakens feelings of gratitude and sublime love, and purifies at the same time that it exalts; but it is in misfortune, in sickness, in age, that its effects are most truly and beneficially felt, when submission in faith and humble trust in the Divine will, from duties become pleasures, undecaying sources of consolation; then it creates powers which were believed to be extinct, and gives freshness to the mind, which was supposed to have passed away forever, but which is now renovated as an immortal hope; then it is the Pharos to guide the wave-tost mariner to his home, as the calm and beautiful still basins or fiords surrounded by tranquil groves and pastoral meadows, to the Norwegian pilot, escaping from a heavy storm in the North Sea, or as the green and dewy spot, gushing with fountains, to the exhausted and thirsty traveller in the midst of the desert. Its influence outlives all earthly enjoyments, and becomes stronger as the organs decay and the frame dissolves; it appears as that evening star of light in the horizon of life, which, we are

sure, is to become, in another season, a morning star, and it throws its radiance through the gloom and shadow of death."

We now come to old age. It commences at various periods in different countries—from fifty to sixty. Some of the effects of advancing life may appear earlier; such as the diminution of the acuteness of sight. Between forty and fifty, glasses become necessary to many from the flattening of the eye. Old age is marked by a diminution of the power of the senses. Hearing, as well as seeing, is less acute; the general vigor is less; the ability to endure labor decreases; the system is more susceptible of morbid influences, can bear less exposure, and experiences, in some one or other organ, defective action. The recuperative energies, or what physicians call the *vix medicatrix naturae*, abate in energy. The mind, in consequence of the failure of its instrument, performs less well. Memory fails it as life advances, lets slip things recently entrusted to it, whilst it recollects the earlier deposits which were made in it. The world ceases to excite the interest which it once did. Its vanity begins to appear or more fully appears. The thoughts turn to eternity. A second childhood often occurs. What is called dotage, ensues. The vital principle becomes weaker and weaker, and when the natural process of decay goes on, without the intervention of disease, life expires like the extinction of a flame, the fuel of which is exhausted; flickers, and disappears. This is one form of Euthanasia, but not the best. It requires something more to constitute the highest, than merely to drop into eternity, as the ripe fruit does from the tree. Religion must shed her influence over the last, solemn moments; it is then that the true Euthanasia occurs, never dreamed of, never realized by heathen sages. It is to death that we tend; this is the end of earth.

*Nascentes morimur, finisque ab origine pendet.* Man, as well as other animals, dies, but his death is much more significant. He knows it in advance. It is to him certain, though he is ignorant of the time. It connects itself with momentous inquiries; what is it? what will follow it? does it conduct us to another home? where and what is that home? What will be our employment there? what our enjoyment? what our sufferings? It is the immortality of man that is his crowning glory, it is this that constitutes his most fearful prerogative. That immortality is to be a blessing, or curse, as he feels and meets his responsibility, or is indifferent to, and despises it. We come then into existence, we live, we

act through a few short stages; we die, we pass away, we appear on another theatre, we live, we live forever; our life is happy, our life is miserable, it is the one, it is the other forever, as we prefer; for to us is committed the decision of this great question; never let it be lost sight of in all our studies and all our toils, whether we will sojourn in God's house, in God's city, with God's angels, and God's redeemed ones, or dwell in devouring flames, the associates of bad angels, of bad men, without, with dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

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#### ARTICLE IX.

*Summary of recent discoveries in Biblical Chronology, Universal History and Egyptian Archaeology; with special reference to Dr. Abbot's Egyptian Museum in New York. Together with a translation of the first Sacred Book of the Ancient Egyptians.* By G. Seyffarth, A. M., Ph. D., D. D. New York: published by Henry Ludwig, No. 39, Centre Street.—1857.

DR. Seyffarth, the author of this book, is a distinguished German scholar and divine. His eminence as an Egyptologist is undisputed. He has not only mastered every thing known in that department of knowledge, but he has made important contributions, the result of his own investigations, to the science. He is referred to by German scholars, as one of the leading writers on Sacred Chronology, and as an Egyptologist, his reputation is widely extended. Dr. Seyffarth has favored the Review with very valuable contributions, for which we are grateful to him. His lectures, as published by us, excited a good deal of attention, and in every thing connected with the language and Archæology of Egypt, were regarded, both as intensely interesting, and of great value. On some collateral points, not affecting the department in which Dr. Seyffarth is without a superior, one of our contributors, distinguished by learning in the physical sciences, in a modest and well written article published by us, questioned some of the Doctor's positions and denied others. We do not think that the Doctor's rejoinder met this article

with the meekness which was due to an opponent so respectful and respectable. The book before us, consisting of two hundred and forty pages, is an amplification of what has already appeared in our pages. A large portion of it is devoted to the Chronology of the Old Testament, and it is this part which will excite in our country most interest, and, perhaps, most opposition. We are not aware that any very special attention has been paid here, beyond the study of what has appeared on the subject in foreign writers, to Chronology. Our Divines generally acquiesce in those dates which place the creation 4004 before Christ, and the Dionysian era as too late by three or four years. The authority of the Hebrew text is not, we presume, seriously doubted, and few have yet been convinced that the Septuagint Chronology has superior claims. In this state of things, Dr. Seyffarth must not be disappointed, if he should find some opposition, and but few who will accept, at least immediately, his conclusions. But they will excite attention. They will give a new impulse to chronological investigation. They will do good. With these views, we hail with pleasure the appearance of the Doctor's book, and believe that it will give him position in our American churches. We hope he will be encouraged to furnish us, in our own language, further results of his extended and profound research.

Dr. Seyffarth's tone is very confident, and it is not surprising that it is so; for he has certainly, to say the least, strong grounds for his conclusions. He has, too, commanded the assent of men well qualified to judge his facts and reasonings. We think his Scriptural Chronology has a very strong hold in the Egyptian, and his arguments for the Septuagint as more reliable than the Hebrew, although we have never yet given in our adhesion to the former, certainly have great weight. In looking into an interesting work on Egypt, by Dr. Max Uhleman, entitled *Thoth, oder die Wissenschaft der alten Aegypter nach klassischen und ägyptischen Quellen* bearbeitet, Göttingen, 1856, we find Dr. Seyffarth's Chronology fully indorsed. Dr. Uhlemann, we believe, is one of Dr. Seyffarth's pupils, and he frequently refers to him, and indicates his important discoveries. In giving this endorsement of Dr. Seyffarth's Chronology, he subjoins in a note: "Andere Zeitrechnungen finden sich bei Boeckh in Schmidt's Jahrb. s. Gesch. II, 5. 6. S. 404; Bunsen, Aegypten's Stelle u. s. w.; Lepsius Chronologie; Brunet de Preste examen



critique Par. 1850; Rask, *Aeg. Zeitrechnung*, Alton. 1830; De Bovet *Dynasties, Egypt* Par. 1829 und Lesuer *Chronol. des Rois Eg.* Par. 1848. We introduce this note for the sake of those who may desire to engage in Chronological studies, excited by Dr. Seyffarth's work. We believe that increased attention will be paid to this subject, and mainly in consequence of Dr. Seyffarth's appearance in our midst, and he will be regarded as a benefactor. He may not command assent in all things, but he will, we have no doubt, in many. Some may object to his Chronology of the Old Testament—more, perhaps, to his advocacy of the Dionysian era—others will not accept the opinion that the flood of Noah was universal. On other subjects, we find in Herzog's *Encyclopedia* the following language: "Die Einwendungen Credner's, der (Joel 210 ff.) behauptet, dass das Mondenjahr erst zur Zeit Hiskia's und Josia's, und Seyffarth's, welcher (Chron. Sacra S. 26.) meint, der Mondcalender sey erst 200 Jahre v. Chr. bei den Juden eingeführt worden, hat schon Winer gewürdigt, und sie erledigen sich auch durch die allgemeine Betrachtung, wie die regelmässigen Veränderungen im Stand der Sonne gegen die Erde nicht so augenfällig sind, als die Veränderungen im Stande und Ansehen des Mondes, dass also der Uebergang von einem ursprünglich Sonnenjahr zum Mondjahr, so weit vom vollkommenen zum unvollkommenen viel schwerer zu denken ist als umgekehrt." We hope that the Doctor's book, and his works in general, may be brought into extensive use among us. In aid of the latter, we subjoin the Preface, containing a catalogue of his works:

"The application of astronomy to the historic sciences, first attempted by Newton, has, during the last few decennia, superinduced a complete reconstruction of the chronology of the Old and New Testaments introduced by Petavius 1627, of all ancient history down to Titus, and of the archaeology of Egypt as hitherto understood. The following pages present a brief survey of recent discoveries made in these sciences, since that time. The reader will find only an outline, as the compass of a few lectures, in which the communications were first made, did not admit of more particular specifications, and the same subjects have been already more fully treated by the author in a number of other works. If the discourses should leave many points insufficiently explained and obscure, further information will be found in the following works of the author. *Systema astronomiæ Ægyptiacæ quadripartitum. Conspectus astronomiæ Ægyptiacæ mathe-*

maticæ et apotelesmaticæ. Pantheon Ægyptiacum, sive symbolice Ægyptiorum astronomica. Observationes Ægyptiorum astronomicae. Hieroglyphice descriptæ in Zodiaco Tentyritico Tabula Isiaca sive Bembina, Monolitho Amosis, Parisino, Sarcophago Sethi Londinensi, Sarcophago Ramessis Parisino, papyrisque funeralibus annis 1832, 1693, 1631, 1104 a Chr., 37, 54, 137 p. Chr. cet. Lipsiæ, 1833.—Unser Alphabet ein Abbild des Thierkreises mit der Constellation der sieben Planeten am 7. Sept. 3446 v. Chr. cet. Leipz. 1834.—Unumtössllicher Beweis cet. Leipz. 1842.—Chronologia Sacra. Untersuchungen über das Geburtsjahr des Herrn und die Zeitrechnung des A. u. N. T. Leipz. 1846.—Die Phönixperiode. S. Zeitschrift der Deutschen Morgenl. Gesellsch. Leipz. 1849.—Berichtigungen der Römischen, Griechischen, Persischen, Ægyptischen, Hebräischen Geschichte und Zeitrechnung, der Mythologie und alten Religionsgeschichte auf Grund neuer historischer und astronomischer Hülfsmittel. Leipz. 1855.—Alphabeta genuina Ægyptiorum, nec non Asianorum, literis Persarum, Medorum, Assyriorumque cuneoformibus, Zendicis, Pehlvis et Sanscriticis subjecta cet. Lips. 1840.—Theologische Schriften der alten Ägypter zum ersten Male übersetzt. Nebst Erklärung der zweisprachigen Inschriften, des Steins von Rosette, des Flaminischen Obeliskens, des Thores von Philæ, der Tafeln von Abydos und Karnak u. a. Gotha, 1855.—Grundsätze der Mythologie und alten Religionsgeschichte, sowie der Hieroglyphensysteme, cet. Leipz. 1843.—Rudimenta Hieroglyphices, cet. Lips. 1826.—Grammatica Ægyptiaca, cet. Leipz. 1855.

May the Lord make these pages subsidiary to the good of his church.

NEW YORK, 1856.

THE AUTHOR."

## ARTICLE X.

## NOTICES OF NEW PUBLICATIONS.

*The Knowledge of God, objectively considered. Being the first Part of Theology considered as a Science of positive truth, both inductive and deductive.* By Robert J. Breckenridge, D. D., LL. D., Professor of Theology in the Seminary of Danville, Kentucky. New York: Robert Carter & Brothers. Louisville: A. Davidson.—1858.

THIS exceedingly able and interesting work has just come to hand; and, as the press is waiting for the last sheets of the present number, we greatly regret that we have not time to examine and study its contents with that "comprehensive view" and careful minuteness, which might qualify us to pass a perfectly intelligent judgment upon them. In order to do justice to a work like this, it would be necessary to write an extended review, to do which is, at the present moment, totally out of the question. We must therefore, after a cursory glance over its pages, confine ourselves to a few general remarks, only yet briefly premising, that on some points discussed in the volume, our views, as they agree with the doctrinal system of our church, necessarily differ from the author's, whilst in reference to others we would adopt a different mode of statement. Looking away from such points of theoretic or doctrinal disagreement, we are prepared to say, that the work before us is certainly no ordinary production. It is obviously the offspring of a clear, a vigorous, a well poised and thoroughly disciplined intellect. It is an ambitious work: not, we mean, because it grapples with the highest and greatest subjects of human thought, but in that it aims and professes to treat these subjects in a manner peculiar to itself, not following the lead of other treatises, not conforming to familiar methods, or discoursing in hackneyed phrases, but adopting and following a plan and method of its own, and viewing the great truths of religion with an eye undazzled or unbiased by other systems, but in the light of Scripture alone. We readily admit that these claims are quite as justly advanced, and as fully sustained by the character of the work, as we have any right or reason to expect, where the author is a very decided adherent of a very positive dogmatical system; the peculiar features of which are, however, we are bound to say, not, so far as our observation extended, much or needlessly obtruded upon the reader's attention. So far as all attempts at systematic divinity in the English language, and a goodly number in the German, are concerned, we confess that we consider the order and meth-

od here adopted, altogether superior. We would not deem it becoming here to bring into comparison some of the earlier, as well as more recent dogmatical works in the theological literature of our own church in Germany. Without reflecting, therefore, upon methods preferred by others, we concede that the one here adopted and followed out, is perfectly natural and consonant with sound reason.

The author presents his grand theme under the following five general divisions: Book I., Man. Book II., The Mediator. Book III., God. Book IV., Sources of knowledge. Book V., Sum and Result. A variety of necessary subdivisions under these grand heads present the momentous subjects embraced by theology in natural succession and admirable order, the author exhibiting, on every page, profound and independent thought. The subject of each Book is very amply unfolded, explained with great clearness, illustrated with striking aptness, and set forth with great power of language. The exhibition of Man's condition, individually, socially, &c., is exceedingly and, we may add, awfully truthful, whilst the remedy devised and applied by Divine wisdom and mercy is presented in all its fitness, fulness and marvellous excellence. In all the other discussions the most accurate and copious knowledge of Scripture, the clearest apprehension of the great scheme of salvation, the most careful reflection, and the most reverent submission to the supreme authority are displayed. The processes of induction and of deduction are everywhere profoundly logical, connected and consistent, however we may, in some instances, differ from the statement of premises, as understood by the author to be yielded by the sacred text. Where argumentation, and various processes of ratiocination are required, as in the defence of the Scriptural doctrine concerning God in opposition to the absurd teachings of pantheism, materialism, and other forms of infidelity, the author exhibits great acuteness and dialectic skill, propounding and handling powerful arguments with the utmost clearness and directness, and applying axioms and general principles, and laws of matter and of mind, with such trenchant effect, as to leave the opponents of the truth no way of escape, no remaining refuge of lies. Even where we cannot entirely agree with him, we cannot but admire the honesty of conviction with which he holds, the ability with which he exhibits, the candor with which he asserts, the reverence for Scripture with which he defends his views, or those of his church and confession. There is no empty verbiage in this book: every sentence tells: every word does needful duty, and the reader need not apprehend a waste of time in perusing these pages: he will find his close attention constantly required: he will perceive that, if he read one sentence negligently and heedlessly, without retaining the connexion, it will be necessary for him to go back and join again the broken thread of meaning. We repeat, this is in no sense an ordinary, a mediocre production: the work does great credit to the au-

thor and to American theological literature. And we do not hesitate to say that, regarding it as a very clear, distinct, profound and forcible utterance of an earnest and faithful inquirer, an original thinker and powerful writer, upon the highest and most momentous subjects of human knowledge, of one who deserves to be heard upon these subjects, we consider no theologian's library complete without it.

The present is a stout octavo volume: if we are not mistaken, the second is to present the same grand theme subjectively considered, and the third to exhibit its practical aspects and bearings. We trust the excellent author will be spared to complete the entire series.

*Life-Studies: or, How to Live. Illustrated in the Biographies of Bunyan, Tersteegen, Montgomery, Perthes, and Mrs. Winslow.* By the Rev. John Baillie, Author of "Memoirs of Hewitson," "Adelaide Newton," etc. New York: Robert Carter & Brothers, No. 530, Broadway.—1858.

It is the design of this volume to illustrate, by distinguished examples, that greatest problem which a sane man can be called to solve, viz. "How to live—how to dispose worthily of that *one life* which is all where-with each of us has to face eternity." To this end the author has here portrayed the lives of eminent christians, in very different walks of human life, but all governed in all their action by the one great principle of love to God and to that holiness of heart and life which He requires, and which He alone can enable us to attain. The particular design which guided the author in the selection of his subjects for biographical sketches, will more clearly appear from the following Table of Contents: "I. The Good Soldier: John Bunyan. II. The Christian Laborer: Bernard Tersteegen. III. The Christian Man of Letters: James Montgomery. IV. The Man of Business: Frederick Perthes. V. The Christian Mother: Mrs. Mary Winslow." These biographical sketches exhibit the christian character in very different relations, and the christian life in a variety of aspects and modes of manifestation. They are written *con amore*, and enter with warm sympathy and christian fellow-feeling into the multiform exhibitions of human life and action, pervaded, beautified, sanctified and controlled by the grace of our Lord Jesus Christ.—They are life-like pictures—exceedingly attractive—solemnly monitory, and profoundly instructive. The sluggish, all who are at ease in Zion, will be filled with shame and self-reproach in beholding them: to those who, though faint, are still pursuing, they will afford cheering, inspiring encouragement: to the mature christian true and sweet edification. We recommend the book to readers of every age and description, and say to all—go, and in your respective spheres, do likewise.

*Lessons from the Great Biography.* By James Hamilton, D. D., LL. D. Author of "Life in Earnest," "Mount of Olives," "Happy Home," "Royal Preacher," etc. New York: Robert Carter & Brothers, No. 530, Broadway.—1857.

IN this work we have a series of discourses upon prominent points of the greatest life that was ever lived, upon two discourses of him who spake as never man spake, upon several interviews between the Word made flesh, that dwelt among us full of grace and truth, and divers mortals thus beyond all measure favored, and lastly, upon the wondrous fruits of the Redeemer's glorious Resurrection. The work bears all the characteristics of the healthy and vigorous family to which it belongs: whilst its tone is more subdued than that of some of its predecessors, it is yet written in the forcible language, in the attractive and polished style of the distinguished author, exhibiting his profound appreciation of man's highest interests, and all his wonted earnestness in laboring for the conversion of sinners, and the edification of God's people. The volume is replete with striking delineations of events and scenes of deep interest, with acute and profitable reflections suggested by them, with fervid words of warning and exhortation, and with eloquent and pathetic appeals to the heart, to seek its peace and happiness and home with the friend of sinners. There are a few contributions in poetry which strike us as very beautiful and impressive. The volume will be a delightful companion for the family-circle around the winter's fire-side, and would be a valuable gift to young christians, or to those whose spirit has not yet shaken off the bondage of fashion and of worldliness.

*Gnomon of the New Testament.* By John Albert Bengel. Now first translated into English. With Original Notes explanatory and illustrative. Revised and Edited by Rev. Andrew R. Fausset, M. A., of Trinity College, Dublin. Vol. I. "To give subtilty to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." Prov. 1: 45. Edinburgh: T. & T. Clark, 38, George Street—1857.

THE first and third volumes of Bengel's *Gnomon* translated into English, have appeared. The edition used in this translation is his son's, M. Ernest Bengel; which was subsequently completed by J. C. F. Steudel. With corrections and additions from the Ed. Secunda of 1759. Vol. one contains the author's preface, the notes on St. Matthew, translated by Rev. James Bandinel, M. A., of Wadham College, Oxford, and the notes on St. Mark, translated by Rev. Andrew Fausset, M. A., Trinity College,

Dublin. Volume three contains the Commentary on Romans, first and second Corinthians, translated by Rev. James Boyce, M. A.

It affords us much pleasure to be able to state that the remainder of this great work will be published early this year. The whole will consist of five volumes. The subscription price is eight dollars, or by mail, prepaid, ten dollars. Smith and English are agents for the sale of the work in the United States. Orders to them will be promptly attended to.

Bengel is one, and a distinguished one, of the Divines of the Lutheran Church. His name is venerated in the church in which he labored, and his learning and piety have found many warm admirers beyond the pale of our church. In this country, his works are well known, particularly his *Gnomon*, to all our ministers who cultivate theological literature.—We have reason to believe that he was a special favorite with our older divines in the United States. His great learning, his profound piety, his devout study of the Word of God, his successful exposition of the New Testament in his *Gnomon*, to say nothing now of other writings—place him at the very summit of excellence as an Exegete. His *Gnomon* is fairly entitled to the appellation of a classic exposition of the New Testament. We have been reading the *Gnomon* for more than thirty years, and can never tire of it. We have often found it good, both for the head and the heart, and have dealt out to our pupils, from time to time, his comprehensive but brief solutions of the Holy Book. But it is not necessary, in a *Lutheran Review*, to praise Bengel, or to recommend his *Gnomon*. The Editor appears to us to be doing his work with great judgment and fine taste, and the Translators, whose task is not, we are sure, always easy—for Bengel's conciseness, like that of Tacitus, is sometimes not easily penetrated, are performing their task well. In some of the notices, laudatory in the highest degree, of this work, in English papers, one qualification of the praise appears, and that is that the author is Arminian. This is a mistake. His system of doctrine was that of the Lutheran Church, as contained in its Symbolical Books. If they will read the *Formula Concordiæ* of that collection, they will discover that the theology is Augustinian, but not the extreme form of it, but that which prevailed after the Synod of Orange—not the Augustinianism of Calvin. Its rejection of those dogmas—the unconditional decrees of God, limited atonement, election and reprobation, based not on reception or rejection of the Gospel, but on an unexplained choice—enhances its value to Lutherans. We, of course, have no sympathy with the following remark in the Editor's Preface: "In the passages which form the subject of controversy between Calvinists and Arminians, Bengel takes the view adopted by the latter, and in this respect I do not concur with him. But whilst he thus gives an undue prominence, as it would seem to me, to the responsibility and freedom of man in these passages, yet, in the general tenor of his work, there breathes such a holy reverence



for God's sovereignty, and such spiritual unction, that the most extreme Calvinist would, for the most part, be unable to discover to what section of opinions he attached himself, and as to the controverted passages, would feel inclined to say, '*Quum talis sis, utinam noster esses.*' When the remaining volumes appear, we will have something further to say. In the meantime, we hope that the book will find many purchasers.

**A Liturgy: or Order of Christian Worship.** Prepared and published by the direction and for the use of the German Reformed Church in the United States of America. Philadelphia: Lindsay and Blakiston.—1858.

We think we are going to be very much pleased with this Liturgy. It needs from us further examination, which it shall have. We have given it a partial examination, and pronounce it, so far, excellent. In some respects, it meets our views of a Liturgy better than anything we have seen, published in this country. The publication is tentative. It has not been finally adopted. This is well. It is best, in this matter, not to be in a hurry. We were led to infer, from notices of the book in some of our papers, that we would find the formulas on infant baptism brimful of the grossest baptismal regeneration, but our optics are not acute enough to see it. Some make the Sacraments everything, others nothing—the truth is between these extremes. More anon.

**Commentary on the Books of Kings.** By Karl Frederick Keil, D. D., Ph. D. Professor of Exegetical Theology and the Oriental Languages in the University of Dorpat. Translated by James Murphy, LL. D., Professor of Hebrew, Belfast. Supplemented by a Commentary on the books of Chronicles, by Ernst Bertheau, Professor in Göttingen. Translated by James Martin, B. A., Edinburgh. Vol. I—II. Edinburgh: T. & T. Clark, 38 George Street. Philadelphia: Smith & English.—1857.

Additional volumes from the pen of Dr. Keil in the department of exegetical theology. We have recently noticed Joshua, from the same source. All Dr. Keil's productions are of sterling value. Among sound exegetical scholars, he occupies a high place in Germany. Our readers are so well acquainted with his standpoint in theology, and his power as an expositor, on a scientific basis, of the Word of God, that it is sufficient to make known, that his volumes on Kings have appeared in an English dress, in order to secure their interest, and to induce them to add them to their libraries. Mr. Murphy, the Translator, remarks truly in his preface: "A separate commentary on the Book of Kings has been

much wanted in the English language. This want has now, for the first time, been supplied in a very able manner by the following work. Its author has devoted much of his time and attention to the elucidation of the Old Testament, and he is one of the safest of German Commentators." After referring to other works, he remarks: "The present work, as well as all the others, is distinguished by a sober, judicious and careful investigation of the meaning of the text, a large and well selected array of solid information, and a firm attachment to evangelical doctrine. The reader may not accord with his opinions and conclusions on every point; but he cannot fail to reap much benefit from his well directed labors, and to acknowledge his valuable aid, in the study of this important portion of Holy Scripture."

*The New Theology: its Abettors and Defenders.* By J. A. Brown. "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." Prov. 18: 17. Philadelphia: Published by Henry B. Ashmead, George Street, above Eleventh.—1857.

This pamphlet, of seventy-two pages, is designed as an answer to Dr. Schmucker's reply, in the last number of the Review, to the author's article in a preceding number. In regard to the merits of this controversy, we do not feel ourselves called upon, as Reviewers, to express any judgment. Both sides have been heard in our journal, and there we are disposed to let the matter rest.

*The two Pilgrims: or, The Israelite and the Christian on their Journey to the Earthly and the Heavenly Canaan.* By F. R. Anspach, D. D., of Baltimore, Md. Author of "Sepulchres of our Departed," etc., etc. Philadelphia: Lindsay & Blakiston.—1857.

The title of the book, as the writer in his preface remarks, indicates "the scope and subject matter of discussion." The experience of the pious Israelite is considered as typical of the devout Christian, in his pilgrimage to the celestial Canaan, and an examination of God's dealings with his ancient people, in their journey towards the promised land, discloses much that is calculated to instruct and comfort the Christian of the present day, in his pilgrimage towards the home of the blessed. The volume is of a practical character, designed to guide, strengthen and encourage the good man, in his Christian course, and written in the author's usual ornate style, it cannot fail to be an interesting contribution to the literature of our church. We desire to see the work extensively circulated.

*The Bible and Astronomy; an Exposition of the Biblical Cosmology, and its relations to Natural Science.* By John Henry Kurtz, D. D. Professor of Church History in the University of Dorpat. Author of "Sacred History," etc. Translated from the third and improved German edition, by T. D. Simonton. Philadelphia: Lindsay & Blakiston.—1857.

This is a work of great value, from the pen of a profound thinker, one of the most eminent German Divines of the present day. It presents a large amount of matter, expressed in simple and appropriate language, on subjects deeply interesting to every intelligent Christian. The discussions in the volume are embraced under the following heads: Theology and Natural Science—The Deistic and Pantheistic Theories of the world—A Universal History of the Cosmos—The Biblical Theory of the Origin, Development and Consummation of the Universe—Astronomical Investigations and Results—Conflict and Harmony between the Bible and Astronomy. The original work enjoys a very high reputation, whilst the translation is free and natural, and is said to be faithful to the German. The book may be read and studied with advantage, and is deserving of a wide circulation.

*An Introduction to the Study of Philosophy, with an outline treatise on Logic.* By Rev. E. V. Gerhardt, D. D. President of Franklin and Marshall College. Philadelphia: Lindsay & Blakiston.—1858.

The several volumes, which have recently been issued on Intellectual Philosophy and Logic, show the increased attention that is given in our land, to these important branches of study, and also the want, which instructors in our institutions of learning have experienced, of text books on these subjects, adapted, in every respect, to the purpose. We welcome with interest, any contributions to this department of literature, and rejoice in any additional facilities that may be furnished the young in their acquisition of truth.

The volume before us consists of two parts—the one an Introduction to Philosophy, by the author himself, and the other a treatise on Logic, translated from the celebrated German work of Dr. Beck—and, as far as we have found time to examine the book, we have been interested in its discussions. We trust it may be found useful in advancing the highest interests of Science, and in a high degree promote the object had in view by the author in its preparation.

*Life of James Montgomery.* By Mrs. Helen C. Knight. Author of "Lady Huntington and her friends," "Memoirs of Hannah More," etc. Boston: Gould & Lincoln.—1857.

This is the memoir of one, whose hymns and sacred melodies have

been the delight of almost every Christian household, and who claims our attention, not only as a poet, but as a model of a Christian man. His literary efforts entitle him to high praise, but his labors of love and deeds of goodness, must secure for him a still higher place in our confidence and regard. The work before us is an original biography, prepared from the materials found in the seven octavo volumes of the London edition, containing everything that is really valuable in the history of the poet, and furnishing the reader with a large amount of information and instruction.

*Essays in Biography and Criticism.* By Peter Bayne, A. M. Author of "The Christian Life, Social and Individual," etc. First series. Boston: Gould & Lincoln.—1857.

We hail with pleasure the accession of such a writer as the author before us, to the ranks of our illustrious essayists. A pupil of Sir William Hamilton, with a mind thoroughly trained for intellectual pursuits, and having, at an early period, made literature his vocation, he seems well fitted for the position which he has assumed. The first results of his studies were given to the public some time ago, in a volume entitled the Christian Life, social and individual, which consists of a philosophical exposition of Christianity in its application to individuals and societies, and of illustrations of it in two series of biographies. It was regarded by leading minds, both in Great Britain and in this country, as a work of originality, and of great power and beauty. The topics discussed in this publication, are of a popular and present interest, and although written by the author at the commencement of his literary career, are deserving of much encomium, and will, we venture to predict, be received by the public with decided approval.

*The Poor Boy and Merchant Prince: or, Elements of success drawn from the life and character of the late Amos Lawrence.* A book for youth. By W. M. Thayer. Boston: Gould and Lincoln.—1857.

This is an exceedingly valuable work for the young. Its basis is the life and character of Amos Lawrence, to whom the attention of the reader is directed in every chapter, and whose sayings and doings, so far as they have a bearing on the subject, are produced and applied. Numerous incidents in the character of other distinguished individuals, are also introduced, with the view of showing that all these men possessed certain elements of character, which are essential to success. The volume is not only interesting, but it is full of instruction. The important truths which it contains should be pondered, especially by the young, for whose special benefit it has been prepared.

*The Aimwell Stories: Marcus, or the Boy-Tamer.* By Walter Aimwell. With illustrations. Boston: Gould & Lincoln.—1858.

This is one of a most interesting series of books, known as the *Aimwell Stories*, which cannot fail to exert a salutary influence wherever they are read. The leading object of the author is, to show what an influence elder brothers and sisters may exert upon the younger members of the family, and how valuable is that system of discipline for a child, which teaches him to govern himself! The work is not only attractive and agreeable, but highly instructive, and although prepared more especially for the juvenile reader, there are many lessons of truth and wisdom inculcated in its pages, which those of more mature age will find useful to ponder and practice. We have been very much interested in the volume before us, and take pleasure in commending it to the attention particularly of those for whom it was written.

*Elements of Logic; designed as a Manual of Instruction.*

By Henry Coppee, A. M. Professor of English Literature in the University of Pennsylvania, &c. Philadelphia: E. H. Butler & Co.—1858.

This volume is the result of the author's experience as an instructor of logic for many years, in the Military Academy at West Point, where the subject was thoroughly studied by the aid of Whately's work. It was, however, found in many respects defective as a text book, and the design of this treatise is to supply what has been regarded by many teachers as a real want in the systems now before the public. The basis of this manual is the Logic of Whately, who occupies so high a position as a Logician, and whose work is so extensively used; but much is omitted which is not adapted to the recitation room, and which would necessarily find a place in a more extensive treatise. Its aim is to teach only the elements of the science, but all that is really necessary for practical purposes, is presented. The work is brief, explanatory however, of all the difficult points so often occurring to perplex and confuse the student. The arrangement is simple and intelligible, so that the student will have no trouble in retaining what he learns, and making it the foundation of more extensive investigations.

*A Companion to the Catechism, or a course of instruction in the Christian Religion, for the benefit of the young.*

By H. E. Muhlenberg, D. D., formerly Lutheran Pastor at Lancaster, Pa. Gettysburg: H. C. Neinstedt.—1857.

Dr. Muhlenberg was always regarded as very faithful and successful in his catechetical instruction, and an examination of his Companion to the Catechism, has convinced us that the reputation he enjoyed in this direc-

tion is well sustained. We have been much pleased with the simplicity and scriptural character of this brief system of Christian doctrine, and as it is from the pen of one of our earlier ministers, it is the more valuable, for we are here furnished with the views that prevailed at that time in the church, and with a proof of the care taken by our pastors to indoctrinate candidates for church membership in the principles of Christianity. The translation, for which we are indebted to the grandson of the author, Professor Muhlenberg, of Pennsylvania College, is well done.

*The Altar on the Threshing-floor.* A Discourse delivered in the First Evangelical Lutheran Church, Pittsburg, Pa., on Thanksgiving Day, November 26th, 1857. By Charles P. Krauth.—pp. 35.

This is a discourse of great beauty, appropriate to the occasion for which it was prepared, and not unworthy of the reputation which the author enjoys. Mr. Krauth is sure to have something to say which is deserving of attention, whenever he asks attention. The productions of his pen are never common place. His thoughts are fresh and cogent, often unfolding a subject in an entirely new aspect, and expressed in clear and forcible language. The sermon before us is worthy of the permanent form in which it is given to the public, and will everywhere be read with interest.

*An Address on Education:* Delivered on the day of the laying of the Corner-Stone of Newberry College, July 15th, 1857. By John Bachman, D. D., LL. D., President of the Board of Trustees. Charleston, S. C. pp. 22.

This is an excellent address, worthy of the distinguished author, and worthy of the interesting occasion on which it was delivered. It should be widely circulated, especially among those whose interest and sympathy should be secured, in order that character and strength may be imparted to the youthful institution, which has our best wishes for its success and usefulness in the church.

*Words from the Heart:* A Farewell Sermon to the English Lutheran Church of Valatie, N. Y., September 27, 1857. By Rev. Matthias Sheeleigh.—pp. 24.

This sermon was delivered by the author, on the occasion of his removal to another field of labor in the church. It contains the affectionate words and parting counsels of a beloved pastor to the people of his first charge, and will prove a faithful memento of the pleasant associations that formerly existed in this important relation.